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T. M. SHANAFELT, D. D.

THE

BAPTIST HISTORY

OF

SOUTH DAKOTA.

BY

T. M. SHANAFELT, D. D.,

State Superintendent of Missions.

WITH AN INTRODUCTION BY

O. A. WILLIAMS, D. D.

Published by the

SOUTH DAKOTA BAPTIST CONVENTION.

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INTRODUCTION.

This generation is living in a epoch of history making. The United States census of 1890 revealed facts respecting the material growth and development of this country to which there has been no parallel in the history of the world. Invention has multiplied many fold man's capacity and power for work. By the application of these inventions to the farm and to the factory, to commerce and to transportation, this growth has been made possible. When the second half of the century now drawing to a close began, the vast region known as the Mississippi valley was for the most part the hunting ground of the red man, and the home of the buffalo and the antelope. Under the industrious hand of the pioneer settler, the desert has been made to blossom as the rose.

In 1850 the population of the twelve prairie states, including Ohio, Indiana, Michigan, Illinois and Missouri, was 5,400,000; in 1890 it was 22,362,000. During this period of forty years, the virgin soil in these twelve states was changed into productive farms, at the rate of 13,000 acres per day. Two-thirds of the grain produced, and of the live stock raised, are found in these twelve states. Their development in manufacturing interests has not been less marvellous. In 1850 they reported 111,000 operatives earning $20,000,000 in wages. In 1890 there were 1,407,000 operatives earn-

ing $672,000,000 in wages, and turning out manufactured products to the amount of $3,000,000,000. The railroads of these twelve states exceed, in the number of miles, the aggregate railroads of France, Germany, Russia and Austria. The increase of wealth in this period has been at the rate of $190,000,000 per annum. The wealth of these states multiplied six fold in thirty years, while it only doubles in fifty years in Great Britain.

In 1860 the first wheat was shipped from the northwest. There were between six hundred and seven hundred bags, not enough to make a barge load. In 1895 the Great Northern Railway alone carried 65,000,000 bushels.

Between the years 1870 and 1892 there were expended in the construction of railroads between Lake Superior and Puget Sound, as far south as the southern line of Minnesota, including South Dakota, $400,000,000. The children of this world showed much wisdom in their generation. Can we say as much respecting the children of light? Has the Kingdom of Christ in this region made corresponding progress? Has the moral and religious sentiment of the nation kept pace with its industrial and commercial enterprise?

At the present time expansion is the inevitable destiny of the nation. As the result of the war with Spain, she is called upon to solve new problems and to meet new responsibilities. What shall be the watchword of the church in this crisis? Shall it not be, "The Islands of the Sea for Christ?" God has opened the door of opportunity to christianize the dwellers of these islands. Dare we refuse to go up and possess them?

Our fathers, endowed with almost a seer's vision, foresaw the coming millions who were to occupy the fertile prairies of the west. They recognized it as the duty of the hour to carry the gospel to the regions beyond, and to organize and plant churches in the new settlements. The growth of the Baptist denomination and the dissemination of Baptist principles show how wisely and faithfully they did their work. Shall their children be less faithful to their inherited trust?

In 1870 South and North Dakota, then a territory, had two Baptist churches. Today the state of South Dakota has 106 churches, and 5,835 members. In 1870 the Baptists of the United States numbered 409,958; today they number over 4,000,000. In 1790 the Baptists constituted one in sixty of the population. In 1840 it was one in twenty-nine of the population; in 1870, one in twenty-seven; in 1898, approximately one in every seventeen. Figures like these reveal to us the fact that America has been a fruitful soil for the propagation of Baptist principles, and that the work of our denomination has been more productive of results here than in any part of the world. Students of American history have recognized the influence of these principles in the establishment of our government, and in the formation of our institutions. Religious liberty, and the separation of church and state, principles advocated and defended at one time exclusively by Baptists, have been the corner-stone of the republic.

Baptists, therefore, should be pre-eminently enthusiastic and aggressive in the work of evangelizing our composite population. While no part of the world should be neglected, the conditions which exist in the new world should prove an encouragement and an in-

spiration to the greatest sacrifice and the most heroic effort in seeking the evangelization of our own country. Home missions should be prosecuted with earnestness, as a matter of self-protection and self-preservation. Christianity is the chief bulwark of the nation. Our government and our institutions will be safe in the hands of Christian people. Let men in authority be governed by the spirit of Christ and the principles of the gospel, and corruption in high places, or at the ballot box, will no longer threaten to subvert the integrity of the nation. Rulers and the ruled will seek the greatest good of the greatest number. In no other way than by the application of these principles can the social questions that confront us be rightly solved.

America should be saved not alone for its own sake, but for the sake of the world. Matthew Arnold says, "America holds the future." Prof. Hopkins says, "America Christianized means the world Christianized." Alexander Hamilton says, "It is ours to be either the grave in which the hopes of the world shall be entombed, or the pillar of cloud that shall pilot the race onward to immortal glory." In the planting of this Protestant Christian nation on this continent, we can trace the divine hand as truly as in the call of Abraham and the settlement of the Hebrews in Canaan. As it was the purpose of God that the Hebrews should become the channel through which blessings should flow to all the families of the earth, is it not as truly His purpose that America should be the channel through which the blessings of the gospel should flow to other nations? Can we not see His purpose in its preservation to Protestant Christianity?

When the pilgrim fathers reached the shores of New England, Spain was mistress of the seas. Her citizens

were the pioneer explorers in all lands. Her sovereignty extended over all of South America except Brazil, over all Central America, over all the land bordering on the Gulf of Mexico, over all the land west of the Mississippi now included within the United States, and over the Florida peninsula. Had anyone in the early history of this country attempted to forecast the nature and character of the civilization that should control it, he would have said that Latin Catholicism rather than Anglo-Saxon Protestantism would have been the dominant element. But what are the facts today? The sovereignty of Spain has been driven out of the new world. Here, without the support of the state, has been built the most distinctively Protestant nation on the face of the earth. On what other principle can we explain this marvelous reversal of that which seemed inevitable, except that God purposed it, and that He purposed it for the sake of the world.

One of the chief factors in producing the civilization which we now enjoy has been the work of the missionary in preaching the gospel, and planting the church in the new settlements. To no class of men does the country owe a greater debt of gratitude than to the pioneer preachers. The historian of today, who will with care, and without bias, record the story of these religious beginnings, of the hardships, sacrifices and heroism of Christian workers, will render to coming generations a noble service. This work can be done at no other time so well as while the actors who played so prominent a part in the laying of these foundations are still with us. With them will pass away a knowledge of facts and incidents, of suffering and devotion, that ought to be preserved as a priceless heritage.

"Tell it to the generation following." The task is

not an easy one. There are many difficulties. In these newer states the population is unsettled; it is constantly changing and shifting. Many churches which, at the time of their organization, gave promise of growth and usefulness, in the course of a few years became extinct, and their records are lost. Even where the records have been preserved (often without much care, and with little regard to their importance) it is no small task to examine and sift them, and out of the mass to gather and preserve that which is to be of value to those coming after us.

I congratulate the Baptists of South Dakota that in this state the work has fallen into the hands of one so eminently fitted for the task. Rev. T. M. Shanafelt, D. D., is not only intimately acquainted with the work and the workers, but has been for years their leader in it. He not only knows what has been done, but he has also had a prominent part in the doing. This volume is a valuable contribution to the history of Baptists in America. Similar work should be done at once in other states. "Thou shalt remember all the way which the Lord thy God hath led thee."

O. A. WILLIAMS.

Minneapolis, Jan. 10, 1899.

PREFACE.

The object of this volume is to give a record of the planting and training of Baptist churches on what was not long ago the frontier, and to tell the story of the trials and experiences of some of the pioneers who have been helping to mould the character and destiny of a new state. It has been deemed advisable to do this while early records are still preserved, and before all of the early actors in the events recorded have passed away.

Too little attention is given to collecting and preserving the records of past events, before they become scattered and lost, and securing oral or written statements of the experiences of those who have shared in making the beginnings of history. Our work is too intimately connected with the foundational work that preceded it, to justify us in ignoring the past. "Other men labored, and ye are entered into their labors." We labor more intelligently, and accomplish more, when we know how our predecessors wrought, and what they achieved. "Thou shalt remember all the way which the Lord thy God led thee." We are to know how he led the fathers in their day, and in the light of that knowledge we can have a clearer understanding of the way of duty in our own times, and see how his Providential leading through the trying scenes of the past, has been preparing the way for our labors and achievements in the present.

The age in which we live is made richer by the experiences and triumphs of other days. They come to us as a sacred legacy, which should be treasured and

utilized by us, while we are endeavoring to accomplish our mission. Ere long we must pass them on to others, enriched by the results of what we have done. No age can live for itself alone. It is indissolubly connected with those which precede and follow. We need the records of failures and achievements in the past, since it serves us the double purpose of a caution and a stimulus, while we are on the stage of action, performing our part in the drama of life. And this record of what our fathers did or failed to do, we must transmit to those who come after us. It is a history of how God has been pleased to operate, through his people, from age to age, in the seemingly slow but effective and sure plan to benefit mankind and evangelize the world. Each generation is to be a revealer to its successor, of the things that have gone before. "One generation shall praise thy works to another, and shall declare thy mighty acts."

The author realizes that he is practically a pioneer in the important work of collecting, and preparing for publication, the materials available for a state denominational history. It has rarely been attempted in any of the older eastern states. There the abundant wealth of material, once available, if it had been utilized, would now be of incalculable value, to the denomination and to the world. With the single exception of the Baptist history of Iowa, no state in the west has yet issued a historical volume, giving the record of the trials and triumphs of Baptists in the development of the great northwest. The new state of South Dakota thus stands comparatively alone in the performance of a duty which it owes to its pioneer missionaries, to its present workers, and to the Baptist denomination at large. With the timidity and modesty becoming to

youth, it takes its place as a leader in a movement where it ought to have had many examples.

At the annual meeting of the South Dakota Baptist Convention, in 1889, the writer of this history was appointed Baptist historian, and custodian of historical papers and documents. It was necessary, first, to secure the preparation of such sketches as were desired. Realizing that one of the greatest difficulties of the historian is securing the needed materials, an effort was made to obtain complete files of the proceedings of the associations and of the state convention, and persuade the surviving pioneers to prepare historical papers, giving their knowledge of events as they wrought them, with interesting reminiscences of the experiences in which they shared in the early days. Several papers of this kind have been secured. Since the story of past events is always most interesting when told by those who had a part in creating them, they are published in this volume as valuable and helpful contributions to the Baptist history of South Dakota.

While the work of collecting materials has been in progress for several years, the preparation of the volume for the press was delayed until its publication seemed to be necessary. This has now been done at the earnest request of the South Dakota Baptist Convention. It is published by the Convention. The manuscript and copyright have been transferred to it as an expression of the author's appreciation of the unbroken harmony that has prevailed during the nearly eleven years of his official relation to the Convention, as state superintendent of missions, and the uniform kindness and co-operation of pastors and churches throughout the state.

In the closing statistical chapter, and elsewhere, are

given a number of important statistical tables. With a view to assisting South Dakota Baptist readers of this book in the coming years, to make convenient comparisons in the growth of our denomination, between their standpoint and that of the present, some summary statistical tables are published in the appendix, and also tables of anniversaries of the associations, now and hitherto existing, and of the state convention.

The field of operations of which this history aims to be a correct record is the state of South Dakota. But since the beginning of Baptist missionary work upon it in 1864, it continued for twenty-five years, or until 1889, to be the southern half of Dakota Territory. It has enjoyed the rights and privileges of statehood for a period of only ten years. We have been looking backward over a past record. Its history is here recorded. From this dividing ridge between the past and the future, we strain our eyes to see if we can catch a vision of what is beyond us. We can only obey the command of Him who said: "Speak unto the children of Israel, that they GO FORWARD." For what has been accomplished we thank God. As citizens we rejoice in the peace, and plenty, and prosperity of our state. As Baptists we rejoice in the progress we have made as a denomination, and that we have a record of success and growth of which we need not be ashamed. Treasuring these records of what God has done for us and through us hitherto, we now hand them down to posterity. Thus we endeavor to obey the Divine injunction: "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks; consider her palaces; THAT YE MAY TELL IT TO THE GENERATION FOLLOWING."

T. M. SHANAFELT.

Huron, S. D., January 12, 1899.

CHAPTER I.

DAKOTA TERRITORY.

The Baptist history of South Dakota dates from the earliest known record of missionary work, beginning in 1864. Religious and secular history, having a nearly common starting point, are to be traced along parallel lines. To follow the progress and growth of Baptist churches, beginning with the preliminary work of L. P. Judson, and the pioneer labors of J. E. Rockwood, G. W. Freeman and others, will require a sketch of most of the period of the history of Dakota Territory. A correct understanding of the work that has been accomplished, renders necessary a description of the field of operations. This was originally Dakota Territory, but it is now the state of South Dakota.

In 1803, President Jefferson purchased from France an immense region of country along the Mississippi and Missouri rivers, extending from the Gulf of Mexico northward to the British Possessions, and westward to the Rocky Mountains. From this vast territory, which in the early part of the century was thought to be of little value, have been formed several of the most productive and promising states in the west and northwest. It was at first called the Louisiana Territory. It soon after formed a part of the Missouri Territory, and was later annexed to Indiana Territory. As new states were formed it underwent several changes of

name. After Indiana and Illinois were admitted to the Union, it formed a part of Michigan Territory, which then included Wisconsin, Minnesota, and all the country east of the Missouri river. When Michigan became a state in 1837, it was included in Wisconsin Territory, and after Wisconsin reached the dignity of statehood in 1848, it was attached to Minnesota Territory. After Minnesota became one of the states of the Union, May 11, 1858, the country afterwards known as Dakota was outside of any territory, and had no recognized existence until Dakota Territory was established, March 2, 1861. It was occupied only by Indians. The country over which they roamed came to be known as Dakota from the great confederation of Indian tribes called the Dakotas.

Dakota Territory came into existence by act of congress, approved by President Buchanan March 2, 1861. It then extended as far west as the Rocky Mountains. Its southern boundary was what are now the states of Nebraska and Wyoming, on the north line were the British Possessions, and on the east the states of Minnesota and Iowa. A few years later there were formed from it Wyoming, Montana and a portion of Idaho Territories. The present western boundary of what was Dakota Territory are the states of Montana and Wyoming.

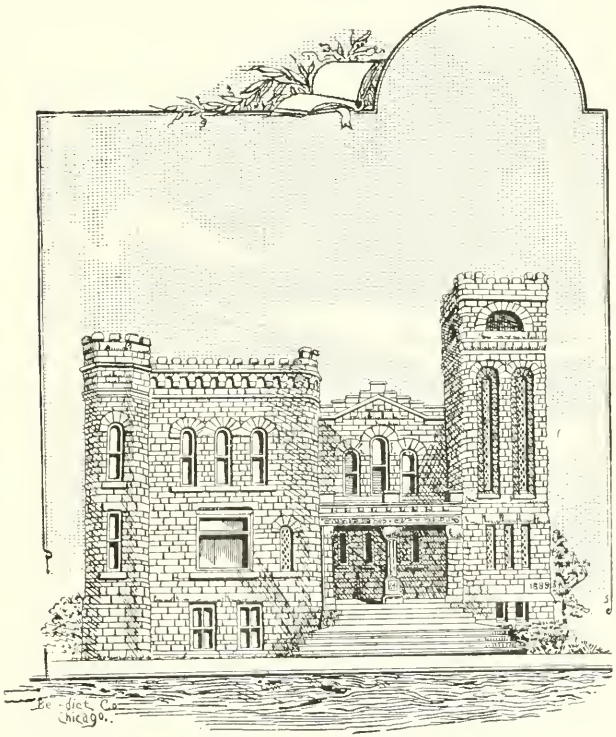
It is interesting to notice how a dozen states, some of them larger in area than most of the empires and kingdoms of Europe, were carved out of the original "Louisiana Purchase" of 1803. The so-called statesmen who, at the beginning of the century, opposed the purchase of so vast a territory, on the ground that it was a desert country, and useless, did not have the ability to foresee that before its close, a population of



FIRST BAPTIST CHURCH, VERMILLION.

CHURCH ORGANIZED IN LOG SCHOOL HOUSE FEBRUARY 16, 1868.

FIRST HOUSE OF WORSHIP DEDICATED JUNE 4, 1872.



FIRST BAPTIST CHURCH, VERMILLION.

PRESENT HOUSE OF WORSHIP DEDICATED MAY 18, 1890.

thirteen millions of people would be occupying the states of Louisiana, Arkansas, Kansas, Nebraska, Iowa, Minnesota, South Dakota, North Dakota, Idaho, Montana, Wyoming and Indian Territory and Oklahoma. What were supposed, in an early day to be barren wastes, fit only for wild beasts and Indians, have proved to be fertile plains and valleys, and the "Great American Desert" of the early histories and geographies has become a source of incalculable wealth in the products of the field and of the mine.

Dakota Territory was larger in size than any state or territory in the United States, except Texas and California. Its area was 150,932 square miles. Its greatest length, from north to south, was four hundred and fifty miles, and its breadth, from east to west, was three hundred and eighty-five miles. With the exception of the Black Hills on the west, and Turtle Mountain on the north, the land is mainly rolling prairie and plain, with a rich and productive soil. The Indians, who were its first inhabitants, for more than two hundred years occupied the Black Hills, and roved over the prairies of Dakota comparatively undisturbed by white men until within the last generation. When Dakota Territory was organized in 1861, it included about thirty-two thousand Indians, and a white population of about two thousand five hundred.

The first known white settler was a French-Canadian trader, who established a trading post at Pembina, in 1780. He was still living there at the time of the visit of Major Long's exploring expedition in 1823. In 1784, David Thompson, the astronomer and scientific representative of the Hudson Bay Company, visited the valley of the Red River of the North, and other rivers, and ascertained the latitude and longitude of Pembina.

That locality and the country further north and east, early in the century, was so little known to the world that it was referred to in the early editions of Morse's geography as "an unknown country." In 1805, when Lieutenant Zebulon Pike was on his way up the headwaters of the Mississippi river, to explore its source, on arriving at Red Lake he found a trading post, established in 1788, from whose flagstaff was still floating the British flag. The first building of a permanent character was erected in 1797, by a Frenchman, Charles Chabollier, on the south side of the Pembina river, near its junction with the Red River of the North. These were the fore-runners of representatives of the Hudson Bay Company, and several British and American Fur companies which were established near the close of the eighteenth and during the early years of the nineteenth century. Lord Selkirk built a fort at Pembina during the war of 1812. Several years later on finding that it was on the American side of the international boundary it was torn down and rebuilt on British territory.

After the "Louisiana Purchase" in 1803, it was deemed necessary for the government to know something of the character and value of its possessions in the northwest. The Lewis and Clark expedition across the continent, which was sent out by President Jefferson, on their way up the Missouri river, held numerous conferences with the various Dakota Indian tribes, and thus obtained the first general information concerning their number and condition. This was in 1804-5-6. In 1832 the American Fur Company, founded by John Jacob Astor, for the protection of their trading posts along the Missouri river and elsewhere, caused several forts to be erected. Fort Pierre was built by Pierre Choteau in 1829; about the same time Fort Lookout

was erected near Chamberlain. Both of these ceased to be used as military posts in 1858. More than fifty years ago several trading establishments were located along the James river. Previous to 1830 the only facilities for navigation were by means of canoes and barges. During that year Pierre Choteau was instrumental in bringing up the Missouri river, as far as Pierre, the steamers Antelope and Yellowstone.

These facts are mentioned to indicate the early beginnings of immigration and civilization. Progress in taking possession of a country so fertile and so full of resources, was necessarily slow but sure. Numerous acts of hostility by Indians gave evidence that the original inhabitants resented the encroachments of white settlers and traders. A few settlements that started were abandoned, but here and there little communities of hardy and courageous pioneers were established. These were mainly in Yankton, Clay, Union and Minnehaha counties in the southeastern portion of the territory, and the Pembina settlement in the northeast.

According to the census of 1860, the population of the territory, not including hostile Indians, was only 4,837, and of these 2,261 were Indians not sustaining tribal relations. Repeated Indian raids, especially along the Sioux river in 1856-7-8, convinced the early settlers of the necessity for some kind of organization which would give them a claim on the general government for protection.

The fact has been already shown that after Minnesota became a state, May 11, 1858, for nearly three years Dakota had no legal existence and consequently no recognized government. Notwithstanding the weakness, numerically, of the white population, a con-

vention was held at Sioux Falls, September 18, 1858, various localities being represented. It was decided to form a provisional territorial organization, and an election was ordered to choose members of a territorial legislature. Henry Masters as president of the council was made acting governor, and A. G. Fuller was sent as delegate to Washington, with a memorial asking Congress to establish a territorial government. This movement was unsuccessful. In 1859, another provisional legislature was elected. W. W. Brookings was chosen governor in place of Henry Masters, deceased, and J. P. Kidder was sent as delegate to Congress. Another memorial was presented, and this also resulted in failure.

The first treaty with the Dakota Indians was made at Traverse-de-Sioux in 1851, at which time the northern tribes ceded to the government a large portion of western Minnesota, and also a narrow strip on the east side of what is now South Dakota, between the Sioux river and the state line of Minnesota, and extending northward along the western shore of Big Stone Lake. The next important treaty was consummated April 19, 1858. At this time the Indians were prevailed upon to sell to the government a territory equal to about two-thirds of the present state of South Dakota, lying east of the Missouri river, and south of a line running from the north end of Lake Kampeska westward to the Missouri. In consideration of this cession of their land, the United States government agreed to pay to the Indians at stated times, covering a period of fifty years, an amount equal to $1,600,000, and the Indians were removed, some of them unwillingly, to their reservations north and west.

After these treaties, which encouraged immigration

and promised greater safety to settlers, the way now seemed to be open for another movement towards securing a territorial government. Former efforts had been unsuccessful. A convention was held at Yankton, commencing December 27, 1860, and soon after an earnest memorial to Congress was adopted, January 15, 1861. A bill to establish Dakota Territory was passed in the closing days of President Buchanan's administration. It was approved by him March 2, 1861.

One of the first official acts of President Lincoln was the appointment of territorial officers, including William Jayne, of Illinois, as governor. At the beginning of his administration Governor Jayne ordered a census of the territory to be taken. This was imperfectly done, and resulted as follows: Clay and Union districts, 696; Sioux Falls district, 40; Bon Homme district, 269; Yankton district, 287; Red River district, 500. Total, 1,776. Of these 560 were half breeds. Of the 1,216 white people, 757 were males and 459 were females. Another report, which was unofficial, made the total white population 2,402, and the total white and mixed population 2,879. The following persons served as governors of Dakota Territory: William Jayne, Newton Edmunds, A. J. Faulk, John A. Burbank, John L. Pennington, William A. Howard, N. G. Ordway, Gilbert A. Pierce, Louis K. Church and A. C. Mellette.

The capital of the territory was located at Yankton in 1861, and remained there until it was removed to Bismarck in 1883. The first two or three sessions of the legislature were devoted mainly to getting the machinery of the territorial government in operation, establishing military posts, and public highways, and providing means of defense against Indian depredations. These continued to be of frequent occurrence,

and kept the early settlers much of the time on the defensive, and on two or more occasions, caused many of them to abandon their new homes and growing crops. In 1862, two companies of volunteer cavalry were authorized by the Secretary of War for frontier defense. These companies, which were commanded by Captains Nelson Minor and William Tripp, were kept for the protection of the settlement in the southern portion of the territory. In 1853, after the massacre at New Ulm, Minn., the Indians became more hostile. General Sully was sent into Dakota with a force of nearly 2,500 troops, and rendered effective service in holding the southern tribes in check, and punishing them severely. Fort Sully was built by his command, and it was continued as a military post for nearly thirty years. General Sibley was also sent into the territory in command of an army of over 4,000 soldiers, and after several successful encounters with the northern tribes, they were compelled to submit to the authority of the government.

After 1866, Indian outbreaks were of comparatively rare occurrence, and peace and quietness generally prevailed. This resulted in the substantial growth of settlements already in existence, and the formation of new ones in various localities. The population rapidly increased, especially in seven or eight of the southeastern countries. According to the census of 1870 the total population of the territory was 14,182.

During the following decade, and especially near its close, the immigration to Dakota from eastern states and foreign countries was marvelous. The census of 1880 developed the fact that the population had increased to 135,180. At the close of 1883 the lowest estimate was 250,000. In the earlier years, with the

exception of Pembina and a few localities along the Red river, nearly all of the settlements had been established in the southern counties of the territory. From this period onward many of the northern counties were rapidly occupied by courageous and enterprising settlers. Scores of thriving young cities and villages were created, and for several years they had a rapid growth. Railroads were constructed, churches and school houses were built, and all the signs of prosperity seemed to be abundant.

The wonderful increase in population and the possession of all the elements of strength and prosperity, led the people to desire something better than a territorial form of government. The territory was so large that the successful administration of any form of government was difficult. For several years there was a practically unanimous desire for the division of the territory and admission to the union as two states. Efforts and appeals for the accomplishment of this end were begun in 1871, and several times renewed. In 1883 an attempt was made to bring about a division of the territory and the admission of the southern half of it as a state. Three hundred and fifty delegates representing the southern half of the counties in the territory assembled in convention at Huron, June 19, 1883, to consider the needs and possibilities of statehood. This resulted in the calling of a constitutional convention at Sioux Falls, September 4, at which time a carefully prepared constitution was approved and submitted to the voters of the proposed new state. The result of this election was the adoption of the constitution by a majority of 5,522, out of a total vote of 19,150.

The portion of the territory out of which it was pro-

posed to form the new state was practically the same as that which is included in the present state of South Dakota. It had an area of over 76,000 square miles, a population of 200,000, and over 1,500 miles of railroad lines. It had numerous prosperous cities and villages, and there were among its inhabitants all the resources of wealth, energy and enterprise necessary to constitute a flourishing state. The appeal to congress was ignored and the hopes of the people were disappointed. The question of statehood had become one of supreme importance, for it deeply concerned all the people of the territory. The persistent failure of congress to admit Dakota into the union either as one state or two, was the result, not of statesmanship, but of partisanship. The appeals of the people were deliberately disregarded, and they were denied the rights of citizenship, though they had long met all the conditions prerequisite to admission.

After the failure to secure recognition in 1883, the provisional legislature, elected under the constitution that had been adopted, provided for holding a constitutional convention, September 8, 1885, at Sioux Falls. The constitution submitted by that convention and soon afterward adopted, is substantially the same as the present constitution of the state of South Dakota. A legislature was elected and state officers chosen. The legislature met in Huron, the place agreed upon for temporary capital. The provisional governor, A. C. Mellette, presented his message, bills were passed in the interest of prospective statehood, and G. C. Moody and A. C. Edgerton were elected United States Senators. This effort to secure a recognition of the rights of the people was also ignored. Four years more of uncertainty and tedious waiting were neces-



DANEVILLE BAPTIST CHURCH (DANISH), VIBORG.

CHURCH ORGANIZED DECEMBER 31, 1873.

FIRST HOUSE OF WORSHIP DEDICATED JUNE 14, 1878.

DESTROYED BY FIRE APRIL 2, 1880.

PRESENT HOUSE OF WORSHIP DEDICATED NOVEMBER 10, 1889.

sary before justice was done to a long suffering and not always patient people. Relief came in 1889. A bill passed both houses of congress, and was approved by President Cleveland February 22, 1889, by which Dakota Territory was divided, and the necessary conditions of statehood were specified, including the election of state officers and the adoption of a constitution. These conditions having been fully met, by proclamation of President Harrison, dated November 2, 1889, the two states of South Dakota and North Dakota were formally admitted into the Union.

CHAPTER II.

SOUTH DAKOTA.

The history of Dakota Territory, briefly summarized in the preceding chapter, is practically the history of the early events and experiences in South Dakota. The first settlements in the territory began in the southeastern portion and extended in a northwesterly direction along the Missouri river, and northward along the valley of the Sioux river. With the exception of the early settlement at Pembina, in the extreme northeast corner of the territory, the entire northern portion was for many years practically unoccupied by white people. A few resolute pioneers ventured to settle along the fertile valley of the Red River of the North, but the entire population of what is now the state of North Dakota, did not exceed five hundred until sometime after 1870.

On the division of the territory in 1889, the dividing line was the seventh standard parallel. The state of South Dakota has an area of 76,620 square miles, or 29,036,800 acres. The greatest length, from east to west, is three hundred and sixty miles; its breath, from north to south, is nearly two hundred and fifty miles. Its natural divisions are the valleys of the Missouri, Sioux and James rivers, the Sioux Indian reservation and the Black Hills. It has seventy-nine counties; some of these are unusually large. The Black Hills,

occupying an area of about six thousand square miles, are located on the west of the state. The portion of the state that has been longest settled and brought under cultivation is the eastern half, lying east of the Missouri river.

Some of the difficulties and dangers connected with the early settlement of South Dakota have been already mentioned. Occasional venturesome explorers gave information to the outside world of the boundless prairies and seemingly fertile soil of this desirable but unoccupied portion of the great northwest. Though having no right of settlement, for the title of the land was vested in the Indians, yet little bands of pioneers began to appear along the borders, and, in anticipation of the treaties that were afterwards made, they risked the location of homes on the frontier of the territory.

The first attempts to establish settlements were made at Sioux Falls and Flandreau in 1857, though preliminary visits were made in 1856. About the same time a town site was located in the southern part of Brookings county, which was called Medary. It was intended by its originators to make this the capital of a territory yet to be organized. The prime movers in these plans to occupy Dakota were the Western Town Site Company of Dubuque, Iowa, and the Dakota Land Company of St. Paul, Minnesota. Within a few months Indian hostilities began, the little village of Medary was burned, and all of the small settlements along the Sioux river were temporarily abandoned. Near the close of that year a few buildings were erected at Sioux Falls. The population consisted of sixteen men. This number had increased to sixty or more in June, 1858. On the renewal of hostilities they built a fort for their protection. For several years the

peace of the future metropolis of South Dakota was frequently disturbed by real and threatened attacks by the Indians.

While the first movements towards the location of colonies were made in the valley of the Sioux river, these were soon after followed by pioneers who were scattered along the Missouri river, in what are now Union, Clay and Yankton counties. For greater safety against their common foe they were collected together in settlements at what are now the cities of Elk Point, Vermillion and Yankton. The settlers at and near Vermillion appear to have been the first to establish homes along the fertile valley of the Missouri, in the autumn of 1857 and the spring of 1858. Others came to Yankton in 1858 and to Elk Point in 1859.

For the first few years the dangers and risks of pioneer life in Dakota were too great to encourage rapid immigration. It required courage to come, and perseverance in the face of innumerable hardships and obstacles to maintain homes in a new country, away from the comforts and advantages of older civilizations, under conditions where one's life and family and possessions were in constant danger. In consequence of the privations and sacrifices which were the necessary experience of those early days, the pioneer settlers were not crowded by white neighbors. In 1860 the total white population of Yankton county consisted of nine families, and thirty bachelors living in claim shanties.

On account of the disturbed condition of these colonies for several years the tide of immigration moved slowly until 1866. From that year onward Indian hostilities were of rare occurrence, and the southern counties began to fill up rapidly with settlers. The drift of

population was northward along the Sioux, Vermillion and James rivers, and northwestward along the Missouri. Bon Homme county was first settled in 1858, by a colony from Mankato, Minnesota. Lincoln county was first occupied in 1861. McCook and Hutchinson counties received their first settlers in 1870, Hanson county in 1872, Brule county in 1873, and Hughes county in 1876. As the attractions of soil and climate became better known, and the peace and safety of the people were no longer threatened, immigration flowed westward into Brookings, Grant, Deuel, Codington and other counties, until it reached the valley of the James river, and in later years still further westward to the Missouri river. The census of 1870, which showed a population of 14,182, was nominally the population of Dakota Territory, but it was practically the census of South Dakota, since the statement has been frequently made, that until after 1870, there were not to exceed five hundred white inhabitants in what is now the state of North Dakota.

Reference has been made to the fact that the earliest pioneers in Dakota could establish no claim to the land on which they settled, since the title was vested in the Indians, who were the original and rightful possessors. By the treaty of 1851 only a narrow strip, near the Minnesota line, was ceded to the government. The treaty of 1859 secured to the government a large region of country, but the Indians remained in possession, and resisted the encroachments of the white race, until they were compelled to submit, after the military demonstrations led by Generals Sully and Sibley. Later treaties opened nearly all of the territory to settlement, most of the Indians being removed to reservations lying west of the Missouri river. The latest

treaties were made since statehood was reached in 1889, and extinguished the Indian title to lands included in the Sisseton and Yankton reservations.

The way was now open for the coming thousands of pioneers from this and other countries to establish homes on the rich prairies of South Dakota. The obstacles that had hindered the progress of civilization were in large measure removed. Indian hostilities were no longer to be feared. The axe of the woodman was little needed. Instead of forests to be destroyed, the hardy settler found an open prairie ready for the plow, and a rich soil ready to produce a crop. There were still sacrifices to be made, and burdens to be borne, but they were those incident to pioneer life, and they were endured with remarkable courage and perseverance. The early courageous settlers along the valleys of the Missouri and the Sioux, who risked their lives, and suffered untold hardships and privations, were the fore-runners of a mighty host who were afterwards to follow them.

> "We hear the tread of pioneers,
> Of nations yet to be;
> The first low wash of waves, where soon
> Will roll a human sea."

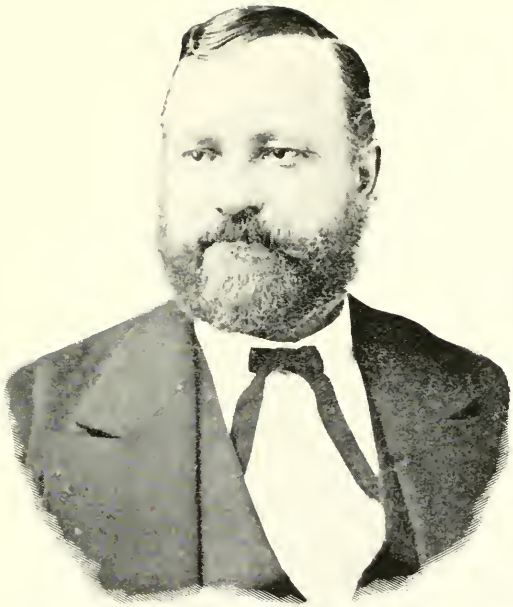
The population of Dakota Territory, which in 1860 was less than 2,500, and in 1870 was 14,182, had grown to 135,180 in 1880. The tide of immigration in the first decade really began its perceptible flow after 1866. Its volume rapidly increased during the second decade, but the marvelous progress in the third decade has rarely, if ever, been equalled in the settlement of any new state or territory. The population in 1890, of what had been, until 1889, Dakota Territory, was 511,527.

Several things contributed to this extraordinary growth. The advantageous location of Dakota, about midway between the Atlantic and Pacific oceans, its fertile soil, its pure, dry atmosphere, and unusually healthy climate, the favorable conditions and the easy terms of payment provided by the government for those who desired to establish homes, and the general drift of population westward, were among the things that helped to bring about such a wonderful movement. Another important factor was the coming of thousands of hardy and industrious people from European countries, where there were limitations and restrictions on their liberty, both civil and religious, to enjoy the rights and blessings of a free government in America.

A liberty loving people who have courageously endured the hardships and made the sacrifices necessary in the early settlement and development of a new country, may safely be entrusted with the responsibility of moulding and shaping the destiny of the state. Many of the present citizens of the two states of South Dakota and North Dakota, were among those who, in the beginning, helped to set in motion the influences that have brought about the present conditions of prosperity, and tokens of future progress and growth. A large proportion of those who are now citizens of these two states have seen the retreating steps of the Indians to their present reservations, and watched the growing wave of population coming in to cover with permanent homes the land so recently covered with teepees.

For the purposes to be accomplished in recording the items of history that will be given in succeeding chapters, it has been deemed advisable to furnish a record of early events in the settlement and develop-

ment of the country. The missionary came with the pioneer settler. The religious history of Dakota began with its early settlement. It is necessary, therefore, to trace both lines of development and progress. The field to be surveyed in this historical sketch is Dakota Territory in its beginning, but mainly the state of South Dakota. As the settlement of the territory, with a single exception, began along its southern borders, its religious history, especially in its early years, is practically identical with that of South Dakota.



REV. TRUMAN H. JUDSON,

1871–1884.

CHAPTER III.

EARLY BEGINNINGS.

Among the pioneer settlers in Dakota, especially after some of them risked the danger involved in bringing their families with them, early attention was given to laying plans for the establishment of churches and schools. The unsettled condition of things, due to frequent and often expected raids by hostile Indians, at first delayed the carrying out of these plans. Religious services, however, were frequently held in the settlers' cabins, or in groves along the water courses.

The earliest known religious organization was in the northeast corner of what afterwards became Dakota Territory. There was a small Roman Catholic church near the beginning of the century among the French Canadian trappers and half-breed Indians employed at the post of the Hudson Bay Company, located at Pembina. A chapel was built there in 1812. At the time of Major Long's expedition to that region in 1823, this chapel was rapidly falling into decay. In 1845 Father Belcourt, a zealous Catholic priest, built a chapel and also a small convent at St. Joseph, afterwards known as Walhalla. The following year he built a chapel at Pembina, and for several years he had charge of both districts. In 1846 he secured for the chapel at Walhalla the first church bell ever brought into the territory. In May, 1853, a company of missionaries, includ-

ing Alonzo Barnard and D. B. Spencer and their wives arrived at Walhalla. They were members of the "Oberlin Band," from Oberlin college. They had been engaged in missionary work among the Indians at Cass Lake and other points on the upper waters of the Mississippi river, and when missionary operations there were abandoned they came to Walhalla to labor among the Indians there. We have no knowledge of the extent of their work or its results, and can find only a record of martyrdom while engaged zealously in the effort to evangelize the wild and uncivilized inhabitants of the prairie. Mrs. Barnard died October 21, 1853, as the result of exposure and suffering incident to her missionary labors, and Mrs. Spencer was killed August 23, 1854, by the Indians whom she was trying to lead to a higher moral and spiritual life.

For the first religious movements in the south we look to three of the earliest settlements, those at Vermillion, Yankton and Elk Point. The pioneers at and near Vermillion came in the autumn of 1858. There was a trading house and a steamboat landing where Yankton is located in 1857, but the first settlers arrived there in March, 1858. Eli Wixom, the first white inhabitant of Elk Point, established his home there in July, 1859. So far as can be ascertained the first sermon preached in Yankton was by Rev. C. D. Martin, in February, 1859. He also preached the first sermon in Elk Point early in 1860. The first sermon preached in Vermillion was by Rev. S. W. Ingham, October 14, 1860.

The first known religious organization in any of these settlements was a Baptist church established at Yankton, in the summer of 1864, by Rev. L. P. Judson. Its existence continued until the end of 1865, when, on

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account of the disturbed condition of the settlement, the members were scattered and it became extinct. The first Methodist Episcopal churches were organized at Yankton in the autumn of 1865; at Elk Point in January, 1867, and at Vermillion, September 11, 1871. The earliest organization of Congregational churches was at Yankton, April 6, 1868; at Vermillion, September 11, 1870; and at Elk Point in 1872. Leaving out of consideration the temporary organization at Yankton in 1864-5, the first Baptist churches were organized at Yankton, February 3, 1867; at Vermillion, February 16, 1868; at Big Springs early in July, 1869. A preliminary organization was began at Elk Point, April 26, 1868, but it was not completed on account of sickness. The present Baptist church in that city was organized March 11, 1871.

The first missionary work done by the Presbyterians in South Dakota was among the Sioux Indians. It was under the supervision of Rev. J. P. Williamson, D. D., and was began in July, 1863. Within three years the number of members had grown to 236. The mission was then transferred to Niobrara, Neb. The oldest continuous Presbyterian organization is an Indian church, at Long Hollow, near Sisseton. It was established August 21, 1868. It is in charge of an Indian pastor, Rev. Isaac Renville. Another Indian church called Ascension, near Sisseton, organized August 27, 1868, is distinguished for having had only one pastor, Rev. John B. Renville, an Indian. He has served as pastor of this church over thirty years, and still abides in strength and efficiency, and unwaning favor among his people. The first missionary work done in South Dakota among white people was by a pastor in Nebraska, who made occasional visits to Ver-

million in 1862. The first Presbyterian church organized among the white settlements was at Canton in the summer of 1872. A few years later this church became extinct. The first white organization to maintain a continuous existence is the church at Dell Rapids, since August 18, 1872. The first Presbyterian house of worship was built by the German church of Turner county, in 1880.

The early churches found it necessary for a time to meet in private dwellings and schoolhouses, but as soon as it was possible they responded to the call to "arise and build." The first house of worship was erected by the Episcopal church at Yankton in 1866, and at Elk Point in 1868. The Methodists dedicated their earliest church homes at Elk Point in 1870, and at Yankton and Vermillion in 1873. The Congregationalists dedicated their first three church homes at Yankton July 17, 1870, at Canton in March, 1872, and at Vermillion in 1873. Their house of worship at Elk Point was not completed until 1889. The first church buildings erected by Baptists were dedicated at Vermillion June 4, 1872, at Elk Point in October, 1873, and at Yankton in 1879.

Putting the foregoing facts in chronological order, we find that the denominations named rank as follows:

First, *Organization of Churches.*—Baptists lead all other evangelical denominations in Dakota, if we take into the list the temporary organization of 1864–5, at Yankton. Omitting this from the list, since it became extinct, the order is as here given. At Yankton—Methodists, 1865; Baptists, February 3, 1867; Congregationalists, April 6, 1868. At Vermillion—Baptists, February 16, 1868; Congregationalists, September 11, 1870; Methodists, September, 1871. At Elk Point—

Methodists, January, 1867; Baptists, April 26, 1868; Congregationalists, 1870. At Big Springs—Baptists, July, 1889.

Second, *Dedication of Houses of Worship.*—At Yankton—Episcopalians in 1866; Methodists, 1868; Congregationalists, July 7, 1870; Baptists, 1879. At Vermillion—Baptists, June 4, 1872; Congregationalists in 1873, and Methodists, August 31, 1873. At Elk Point—Episcopalians, 1868; Methodists, 1870; Baptists, October, 1873; Congregationalists, 1889.

The first Baptist minister who is known to have lived or labored in Dakota was Rev. L. P. Judson. He came under appointment of the American Baptist Home Mission Society as missionary "at Yankton and vicinity." He served nine months and left Dakota January 24, 1865. His successor was Rev. Albert Gore, whose appointment was for twelve months from February 1, 1865. He remained until the following December. Neither of these men lived at Yankton, but on claims located some distance from their designated field of labor. While doing more or less missionary work at Yankton, and among the scattered settlements, they were both interested in other matters. Mr. Judson was identified with what was known as the New York colony and was active in advancing its interests. Mr. Gore had been engaged for a time in secular business and politics. He was a member of the territorial legislature in 1863-4.

The annual report of the American Baptist Home Mission Society for 1864-5, makes the following statement: "In Dakota a Baptist church and Sunday school have been organized at Yankton, the capital of the territory." This movement, which dates from the summer of 1864, was the pioneer religious organization

among evangelical denominations. How long it continued to exist after Mr. Gore left the field, at the close of 1865, is unknown. It was a period of trials and hardships in those pioneer settlements. The privations of the early settlers, and the dread of Indian hostilities, which had not yet entirely ceased, caused frequent removals, and many becoming discouraged, returned to their former homes in older and safer communities. Under such conditions, a new and feeble organization, having limited pastoral oversight, could hardly be expected to maintain its existence. After much difficulty, detailed information has recently been secured concerning the labors and experiences of the first two Baptist missionaries in Dakota. These are fully recorded in Chapter VI.

The first Baptist missionary whose work in Dakota left a permanent impress, was not a resident of the territory. In October, 1864, Rev. J. E. Rockwood became the first pastor of the Baptist church in Sioux City, Iowa. He was the only Baptist pastor in a large region of country in northwestern Iowa. While responding to appeals for help from many sources, he felt deeply moved to ascertain the needs and prospects of the opening fields in Dakota Territory, along the valley of the Missouri river. Missionary tours up the river to Elk Point, Vermillion and Yankton, which began March 25, 1866, were continued as frequently as practicable, until failing health compelled him to cease this work in August, 1869.

During this period churches were organized, converts were baptized, scattered Baptists were gathered together, and foundations were laid for future work by those who were to come at a later period. The first Baptist church organized by Mr. Rockwood was at

Yankton, February 3, 1867. The second organization was effected at Vermillion, February 16, 1868. The services were held in the historic log schoolhouse at the foot of the ravine. Each of these churches were fully organized, and they became members of the Northwestern Iowa Baptist Association. An organization was also begun at Elk Point, April 26, 1868, but this, owing to failing health, was not completed. A detailed report of the missionary work done in Dakota by Mr. Rockwood will be given in Chapter VII.

For a year and a half there were no Baptist ministers in Dakota except Chaplain G. D. Crocker, of the regular army, who was stationed at Fort Sully, and Rev. P. A. Ring, who, with a colony of Swedes, had settled at Big Springs. The Swedish Baptist church at Big Springs was organized early in July, 1869. In December, 1870, Rev. George W. Freeman visited Dakota. He had been in charge of missionary work in Nebraska and along the rapidly extending lines of the Union Pacific and Central Pacific railroads, following them to the coast. He reported to the Board of the American Baptist Home Mission Society the result of his study of the needs of this field, and soon after he was appointed general missionary for Dakota Territory. His appointment continued a little more than two years and a half, from March 1, 1871, to October 1, 1873.

For the first time Baptist missionary work in Dakota had a superintendent who could devote all his time to the field, and minister to its rapidly growing needs. He began his work at Elk Point, where he established his home. In place of the incomplete organization begun there by Mr. Rockwood, he organized a church March 11, 1871. A few days later, March 25, he organ-

ized a church at Sioux Valley. This was at first called LeRoy. Afterwards the location was moved further north, and the name was changed to Portlandville. This was a small village started on the Dakota side of the Sioux river. When the railroad was afterwards built from Sioux City to Sioux Falls, a station named Akron was established opposite Portlandville, on the Iowa side of the river. As Akron grew the location and name of the church were changed to Akron. During the term of service rendered by Mr. Freeman as general missionary, ten or more churches were organized, some of them by others, but most of them by himself.

Pastors and houses of worship were becoming necessary. The first Baptist pastor in Dakota was Rev. P. A. Ring, at Big Springs, July, 1869. The first American pastor was Rev. J. H. Young, who settled at Elk Point in October, 1871. He was ordained there January 7, 1872, and soon after became pastor at Yankton. This was the first Baptist ordination service in Dakota. Before the end of the year he proved to be unworthy of a place in the ranks of the ministry, and was deposed November 12, 1872. Other pastors came in rapid succession. Rev. E. H. Hurlbutt settled at Vermillion in September, 1871, and remained on that field one year and a half. Rev. J. J. McIntire reached Dakota October 17, 1871, and settled where soon after the Swan Lake and Finlay churches were organized. The names and locations of these two churches were changed, in later years, to Hurley and Parker. A church was organized at Lodi July 23, 1871, and in the following November Rev. J. L. Coppoc became the pastor. The Bloomingdale Swedish church was organized June 25, 1871. Its pastor was Rev. J. Peterson, who



BLOOMINGDALE SWEDISH BAPTIST CHURCH, DALESBURG.

CHURCH ORGANIZED OCTOBER 15, 1871.

HOUSE OF WORSHIP DEDICATED NOVEMBER, 1878.

was soon after ordained. The Bloomingdale American church, now known as Spirit Mound, was organized July, 1871. Rev. T. H. Judson became pastor at Elk Point October 23, 1872, and a year later settled at Vermillion. He was succeeded at Elk Point by Rev. J. P. Coffman, January 9, 1874. Danish churches were organized at Lodi March 25, 1872, and at Daneville, December 31, 1833.

Church organizations followed the establishment of settlements north and northwest from the early starting points. A church was organized at Canton March 18, 1872. Its first pastor was Rev. J. J. McIntire, who supplied that field in connection with several other points. He was succeeded at Canton October 1, 1872, by Rev. V. B. Conklin, who became missionary for Lincoln county. The church at Dell Rapids was organized July 15, 1872, and its first pastor was Rev. Wm. T. Hill. Churches were organized at Swan Lake (now Hurley), December 9, 1872, and at Finley (now Parker), December 25, 1872. The leading spirit in these organizations was Rev. J. J. McIntire, and he became their pastor.

Beginning with the organization at Big Springs in July, 1889, the Scandinavians were early on the field at other points. They had four churches, at Big Springs, Bloomingdale, Lodi and Daneville, with numerous outstations. In later years some of these stations became separate churches. There were German Baptists among the pioneer settlers in South Dakota, especially in Yankton, Hutchinson, Hanson and Bon Homme counties. In different sections of the state they have now fifteen strong and influential churches. A detailed account of the work done among and by these nationalities will be recorded in later chapters.

For two or three years the progress of the work was encouraging. During most of this period it was under the careful and experienced leadership of Rev. G. W. Freeman, as general missionary. Under his supervision was a band of faithful and self-sacrificing pastors. But discouragements were coming in the approaching financial crisis, which began in 1873, and swept over the country. With this was associated the "grasshopper raid," which was so destructive to all kinds of vegetation in 1874, and returned, with somewhat diminished force in 1875. In a country where almost the only dependance for support was upon crops, when these were totally destroyed, the outlook was disheartening. The heroic spirit with which the people endured these hardships and privations, the courage exhibited in remaining on their newly acquired homes, and their unfaltering faith in the future of Dakota are deserving of the highest praise.

The first Baptist house of worship built in Dakota was at Vermillion. It was dedicated June 4, 1872. It cost $2,200. On the day following the dedication, the first Baptist association was organized at Vermillion. Pastors and delegates were present from the nine Baptist churches then in existence in the territory. Rev. G. W. Freeman was elected moderator, Deacon M. D. Weston, treasurer; Martin J. Lewis, secretary; and Rev. T. H. Judson, corresponding secretary of the new organization, which was henceforth known as the Southern Dakota Baptist Association. The second Baptist house of worship dedicated was at Elk Point, in October, 1873.

The church at Yankton, the first one organized in Dakota, ought to have become a tower of strength. It started under favorable conditions, but it was unfor-

tunate in the selection of some of its pastors. After a few years it contained in its membership elements of weakness. A rule or ruin policy actuated some of its members. Its first pastor, Rev. J. H. Young, was deposed from the ministry. One or two others were unfit to be chosen as spiritual leaders and guides. A majority of the members were devoted and faithful, and the church had some good consecrated pastors. A house of worship was completed after a long and hard struggle. There were occasional indications of a spiritual uplift, but there was a disturbing element often in control, and the general tendency was downward. The church has been extinct for several years. The house of worship is used by the German Baptist church of Yankton. The title of the property is in the American Baptist Home Mission society.

Rev. William M. Haigh, D. D., of Chicago, who was for many years western superintendent of missions, early became interested in the progress of Baptist missionary work and workers in South Dakota. A few days before his sudden death the writer of this history wrote to him requesting him to furnish a statement of his early relation to the field and his observations concerning it. He evidently began its preparation, but had got no further than a report of his first visit to South Dakota in 1879. From an unfinished letter to the author, found on his desk, the following extract is given:

"In accordance with the resolution of the Board, I made arrangements for an early visit to Dakota. I reached Yankton Saturday evening, August 9, 1879. Rev. J. P. Coffman, who resides forty miles away, was unable to be present on account of sickness, but Rev. A. W. Hilton met me in his place, and aided in laying out a brief tour to the principal points, to end in a

general meeting at Sioux Falls. The Sabbath was spent at Yankton, services morning and evening, and a protracted conference in the afternoon. On Monday I visited Elk Point, where Rev. G. W. Freeman, formerly our general missionary for the territory, is pastor. Then I proceeded to Portlandville, Vermillion, Bloomingdale, Finley, Lincoln Centre, Sioux Falls, and Dell Rapids, where I spent the second Sabbath. A visit to Flandreau was prevented by unavoidable causes. On Tuesday I went to Sioux Falls, spent the day in conference with the pastors, reviewing their fields and expressing their views of the work to be done. At night I preached.

"The next day I came down to Canton, where I was met by Rev. V. B. Conklin, and after surveying the new town, I took the cars at midnight for Chicago, having traveled in the territory 300 miles, chiefly by stage and private conveyances,—preached six times, held and addressed several conferences with churches and brethren, and studied as thoroughly as circumstances would permit, the condition and necessities of our churches and the cause in Dakota.

"To appreciate the condition of these churches, it is necessary to consider the method by which most of them have been built up. Southeastern Dakota has been largely settled under the homestead and timber culture laws, and of course chiefly by persons of very limited means. Almost every minister who has come here has found it necessary, even if he did not come on purpose, as most have done, to take a homestead and a claim, and working as hard as the people during the week, has preached for them on the Sabbath. Many of these men have thus endured a great deal of hardship, receiving very little help from the church, and that little very irregularly. Of course they look to the valuable farms they will have by and by as their material compensation. It is evident, however, that such a process, going on for a few years, will produce a secularized ministry and a non-contributing people. To a certain, and in some cases, a material extent,

this has been done, and of all the pastors in Dakota, not more than one or two even profess to derive their support exclusively from the ministry. The grasshopper scourge which has afflicted the region so grievously in past years has of course aggravated the hardships of the situation, and checked the progress of both church and people. The recent visitation has extended to Union and Clay counties wholly, and Yankton, Turner, and Lincoln, partially; about equal to four whole counties. The wheat in these parts was utterly destroyed, and vast fields, except where the people have taken fresh heart, and put in late corn, are now one stretch of towering weeds. Some are becoming so discouraged that they are leaving these parts, and some would leave if they could sell their property. But the most of the people are confident that they can rise above their trouble, and by giving themselves to the raising of stock, instead of grain, will ultimately win a victory over this enemy of their progress.

"The immigration of course is in the direction of government lands, on which claims can be made. Most of the land between the Sioux and Vermillion rivers is taken up; between the Vermillion and James it is being rapidly taken. In the western part, especially, the people have not yet come on, but they will do so next spring, so as to make good their claims. Settlements are also rapidly projected beyond the James river towards the Missouri, and will soon be made. Further north, brought in through Minnesota by the Southern Minnesota & Northwestern railroads, the people are pouring into the country between Minnesota and the James.

"The Northwestern railroad is moving to Lake Kampeska.—the Southern Minnesota is just being completed to Flandreau, and is laid out and is to be completed to Sioux Falls by November, from which a branch is projected to Yankton."

This chapter has been devoted to a history of early beginnings in missionary work. It began with a record of the earliest known religious organization in the

entire field embraced in what afterward became known as Dakota Territory. It was a small Roman Catholic church established nearly a century ago at Pembina, in the northeast corner of the present state of North Dakota. The chapter will close with a mention of the earliest known religious movement by Protestants in North Dakota.

Reference has been made to a mission established among the Indians at Walhalla, by missionaries Barnard and Spencer and their wives in June, 1853. But an earlier movement for their evangelization was begun by Baptists. In 1852 there were two Baptists in what is now Pembina county. They were Benjamin Terry and James Tanner. The former was a member of the First Baptist church in St. Paul, Minnesota. The latter was a half-breed, whose father was stolen in childhood by a band of Shawnee Indians, in Kentucky, in 1789. Having been adopted into their tribe, he married an Indian, and spent his life among them. His son, James Tanner, was educated in the best schools available for Indians. He served for several years as interpreter and assistant in Methodist missions at Sandy Lake and other stations among the Indians along the upper Mississippi river.

As the result of a careful study of the Bible, he became a Baptist. During a severe winter he walked to the nearest Baptist church and minister, probably at St. Paul, in order to be scripturally baptized. He then went east, and by his earnestness and zeal he enlisted the interest of some wealthy Baptists in Philadelphia and elsewhere, in his desire to give the gospel to the Indians. On his return Benjamin Terry accompanied him to Walhalla. It was their plan to erect a log building in which they could both teach the Indians

and half-breeds, and conduct religious services. While Mr. Terry was entering the woods to cut down some trees for the proposed building, he was killed and scalped by a company of Sioux Indians.

He was an educated young man, and an earnest Christian worker. He deserved a better fate than to suffer martyrdom at the beginning of a promising career. It was with difficulty that his survivor secured permission from the Catholic priest to have his remains buried in the only cemetery then in the settlement. A few years ago they were removed by the Baptists of North Dakota, and a suitable monument placed over his grave in the Presbyterian cemetery at Walhalla. In the same enclosure other monuments mark the graves of Mrs. Barnard and Mrs. Spencer, who, with similar devotion, gave their lives in the cause of Indian evangelization. On account of the continued hostility of the Indians, James Tanner abandoned that station. The cruel death of his co-worker and his own disappointments disheartened him. He roamed about from place to place trying to accomplish good, but with discouraging results. In 1864 he lost his life in Manitoba.

The first known religious organization by any evangelical denomination in North Dakota was a Presbyterian church, established in 1876, at Pembina. A couple of years later the first Baptist church in that state was organized at Fargo, January 27, 1879. A Congregational church was located at Mandan, July 26, 1880. This was the first Congregational church organized in North Dakota, and the first church organization of any denomination in the state west of the Missouri river.

CHAPTER IV.

PROGRESS OF THE WORK.

We have thus far traced the progress of Baptist missionary work from its begining along the Missouri river, until it reached the nearer settlements further north and west. Eighteen Baptist churches had been organized, and most of them were under the care of faithful pastors. They had passed through all of the trying experiences common to pioneer life. After the hard struggle to establish homes, the discouragements that follow a financial crisis, and the unexpected blighting of abundant crops by repeated invasions of grasshoppers, better times were beginning to dawn.

Rapidly increasing immigration led to the opening of many new settlements, and added strength to those already existing. Several lines of railroad were projected, and some of them were in successful operation. Along these new railroads flourishing villages and ambitious young cities grew up with wonderful rapidity. In many of these localities churches were soon organized. Among these new organizations were Centerville and Madison in 1878, Goodwin in 1879, Huron, Brookings, Watertown and Big Stone City in 1880, Mitchell and Montrose in 1881, Aberdeen, Arlington, Egan and Chamberlain in 1882, Armour, De Smet and Spencer in 1883, Ipswich, Parkston and Pierre in 1884, and Elkton in 1885.



REV. A. W. HILTON.

1874–1882.

The official relation of Rev. G. W. Freeman to the missionary work ended October 1, 1873. Rev. J. N. Webb, D. D., whose headquarters were at Ashland, Nebraska, was appointed by the American Baptist Home Mission Society, district secretary for Nebraska and Dakota Territory. His term of service began February 1, 1875, and continued until October 1, 1877. The field then occupied by the Baptists was seven or eight counties in the southern portion of the territory. He made several visits to this growing field, assisting the pastors, encouraging the churches, and occasionally exploring the regions beyond.

Nearly all of the pioneer missionaries, with commendable perseverance, remained at their posts of duty, enduring hardships and making sacrifices now unknown. Some of them continue until now, but are yielding to the infirmities of age, and waiting for the rest that is beyond. Others have ceased from their labor, and their works follow them. To the list of those mentioned in the preceding chapter should be added the names of some who came a little later, but wrought faithfully and well. Rev. T. H. Judson came in 1872. He was pastor at Elk Point, Vermillion, and Hurley, and did itinerant missionary work at several points where most needed. He died at Hurley, March 17, 1884. Rev. A. W. Hilton settled first in Turner county, in 1874. He was pastor on several fields, including Parker, Hurley and Sioux Falls. He was a man of commanding influence, strong in his convictions, and fearless in expressing them. He died at Calumet, Turner county, September 20, 1882. Rev. J. R. Eldridge, after a long and successful ministry in New York and Wisconsin came to Dakota in 1878. He was then well advanced in years, but served as pastor at Blooming-

dale, and supplied other churches as his health would permit. He died October 6, 1884. Rev. Walter Ross, in 1878, established a home at Oakwood Lake, where a church was soon organized. He has also served as pastor of the churches at Estelline, Arlington, Hetland, Centerville and De Smet.

Between the James and Missouri rivers, Rev. J. E. Saunders and others were establishing churches at Armour, Chamberlain, Parkston, Plankinton, Kimball and White Lake. Rev. J. P. Coffman led in the work at Mitchell and Alexandria, Rev. G. S. Clevenger at Brookings, Elkton and Bushnell; Rev. A. S. Orcutt at Watertown, Rev. G. H. Annis at Goodwin, Rev. E. M. Bliss at Aberdeen, Rev. Geo. A. Cressey at Huron, and Chaplain G. D. Crocker at Pierre and Blunt.

With the rapid increase in population there was special need for the constant care and leadership of a superintendent of missions, who could be all the time on the field, watching developments, seizing strategic points, and taking advantage of desirable opportunities for the organization of churches. It was necessary for Dr. Webb to devote most of his time to Nebraska. His visits to Dakota were helpful and encouraged the workers, but they were necessarily limited in number, duration, and the extent of territory covered. During an exceedingly important period in the history of the Baptist cause in South Dakota, from October 1, 1877, to August 1, 1880, it had no one who could be constantly engaged in personal oversight of the work.

This led to the discouragement of pastors who were practically alone, and most of them on very large fields which required all of their time and labor. Important centers of influence, where churches ought to have been planted, were not occupied at all, or not until the favor-

able time to take possession had passed by. Occasionally a pastor, possessed with a burning zeal to multiply organizations, would organize churches wherever four or five Baptists could be found, in localities that gave no promise whatever of future growth. With rare exceptions these churches died in their infancy. Their names appeared once or twice in the early minutes of associations, and then they were dropped from the roll. In the early days it was impossible to foresee where railroad lines would be constructed, and sometimes villages and churches were established where growth would be impossible, when rival villages were located a few years later at railroad stations, only a few miles distant, and starting under more favorable conditions.

For these and other causes a good many of the early churches, once in existence, became extinct. Among them are the following: Yankton, Lodi (American), Gayville, Sunnyside, Fountain, Oakwood, Silver Lake, Castlewood, Big Stone, Ordway, Redfield, Alexandria, Howard, Columbia, Blunt, Sand Creek, Vilas, Afton (Carthage), Beulah (Alpena), Beulah (Sioux Falls), Clear Lake, Groton, Andover, Webster, Grade Siding, Marion, Dayton, Miller, St. Lawrence, Salem, Wessington Springs, Garfield, Bijou Hills and Myron. Only five of these churches had houses of worship, and one of these, at Myron, was a sod house, which in a few years was destroyed. Most of the others passed out of existence for want of a home, or because of unwisdom in the organization, or in the location of the church. Four of these churches were organized in the first decade (1868-1878), three in the third decade (1888-1898), and all of the others during the boom period of the second decade (1878-1888). In some cases not only the

churches, but the little villages or settlements in which they were located have ceased to exist.

As a general rule churches that have become extinct came to their end mainly for want of a house of worship. A homeless church is like a homeless family or individual; it becomes a wanderer from place to place, roving about from schoolhouse to hall or empty storeroom. Much of the time it can have only occasional services. It finds it difficult to secure a pastor, and lacks the facilities for obtaining the full benefit of his labors. Its congregations are irregular in attendance. It can accomplish but little in revival work, and is not in a condition to satisfactorily gather in the fruits of a revival.

On the other hand, the church that has an attractive and comfortable house of worship, is able to draw others besides its members to hear the sound of the gospel. The local habitation is evidence to the community that the church is there to stay. It is a center of influence for good which is respected by all, even if it is not utilized by all of the people. The thought of the stability and permanence of a church organization has much to do in influencing the people to identify themselves with it as members, or in attendance on its services. It has what the homeless church cannot have, an established place for the prayer and covenant meetings and the Sunday school.

It is not claimed, however, that the possession of a suitable place in which to hold religious services, is in every case, especially in a new state, a sure guarantee of the permanency of the church organization. Churches have been established in localities where growth was impossible. Houses of worship have sometimes been unwisely located, through the mistaken belief that it

is better to accept from some enterprising real estate dealer, the gift of a lot in the suburbs, than to buy a corner lot in the center of the city or village. It happened several times, in the early development of South Dakota, that new villages, whose enthusiastic inhabitants supposed would become cities, were side tracked by the construction of railroad lines, which built up other localities. Illustrations of this have been numerous. The once promising village of Fountain is a thing of the past, having been absorbed by Brookings and Aurora. What was originally the church at Huston became the church at Armour. The churches organized at Swan Lake and Finlay were removed and the names and locations changed to Hurley and Parker. A preaching station at Sioux Valley, north of Elk Point, became the church at Le Roy, and this, after other changes of location and name, became Akron. Experience has also shown that it is possible for townsite companies to hold out inducements and create expectations that are never realized. A few churches that were organized in territorial days, and secured chapels, have died, and a few others are dying, but this result is due to the fact of unwise location of the organization, or of the church building, or internal dissensions, or later local conditions that could not be foreseen at the time these churches were organized.

At the beginning of the first decade, in 1868, there were only two Baptist churches in existence, in South Dakota. At its close there were eighteen churches. During this period, though often under discouraging conditions, faithful services were rendered by pioneer laborers, among whom were G. W. Freeman, E. H. Hurlbutt, J. J. McIntire. T. H. Judson, J. L. Coppoc, A. W. Hilton, J. P. Coffman, V. B. Conklin, Wm. T.

Hill, P. H. Damm, Theodore Hessel, Nils Tychsen, E. Sandquist, A. B. Nordberg, A. J. Furman, E. M. Epstein, and others.

Early in the second decade, begining in 1878, churches began to increase in number more rapidly. Railroad companies were extending their lines in nearly every direction, and the abundant crops, especially from 1880 to 1883, encouraged immigration. It was natural that under such favorable conditions all lines of missionary work were strengthened and extended. New churches were planted, pastors were secured and houses of worship were built. According to the census of 1880, the population of Dakota Territory had increased to 135,189, including 28,024 in the north and 107,156 in the south half of the territory. Scores of new cities and villages were founded. Everybody was enthusiastic and hopeful. Expensive public buildings were erected. The people in each locality were sure that they would win in the struggle for the location of county seats, and becoming railroad centers, and outrival their competitors in population and supremacy.

Under these conditions, so favorable for rapid growth, and when personal oversight of missionary work was so essential, Rev. Edward Ellis was appointed by the American Baptist Home Mission Society to serve as general missionary for Southern Dakota. He entered upon his work August 1, 1880, with characteristic enthusiasm and zeal. A large number of churches were organized. For most of these pastors were obtained, and wherever practicable houses of worship were built. A majority of the new pastors were young men, thoroughly educated, and full of energy and zeal. Many of them have left their impress on the state whose future destiny they have helped to

mould and shape. Among these who came during that period in the work of church organization, securing church homes, and training their people in christian service were E. B. Meredith, S. G. Adams, H. E. Norton, S. J. Winegar, J. Edminster, Geo. A. Cressey, C. N. Patterson, J. C. Burkholder, F. H. Newton, J. E. Saunders, Jacob Olsen, J. R. Eldridge, L. M. Newell, M. Barker, C. G. Cressey, Edward Godwin, S. S. Utter, E. M. Bliss, F. M. Horning, C. H. McKee, G. H. Parker, C. W. Finwall, Andrew Johnson, J. B. Sundt, O. Olthoff, B. Matzke, J. Engleman, and others who came later in the decade.

For ten years from the organization of the Southern Dakota Baptist Association, at Vermillion, June 5, 1872, it was the only one in South Dakota. As the number of churches increased another became necessary, and the Sioux Valley Association was organized at Brooking June 9-11, 1882. Sixteen churches, all new organizations, united in forming this body. It soon became evident that this new association covered too large a field, since it extended as far south as Madison and Egan, and as far north as Aberdeen, Ipswich and Big Stone City. A third association became a necessity. The James River Association was organized at Columbia, October 10, 1884. The Scandinavian Conference or Association was organized at Lodi, December 31, 1874. It was intended at first to serve mainly the purpose of a missionary society, and the Scandinavian churches continued, until 1886, to report by letter and delegates to the Southern Dakota and Sioux Valley Associations. Since then, the number of Scandinavian churches having increased, they maintain their own organization. The German Association was organized at Plum Creek, near Bridge-

water, June 17, 1887. The South Dakota Baptist Convention began its organization at Lake Madison July 1, 1881. The detailed history of these associations and the state convention will be given in later chapters.

During this decade each of the leading denominations had reached a condition of strength and courage to undertake to establish denominational schools of the higher grade. Before becoming a state the territorial legislature had located a state university at Vermillion, an agricultural college at Brookings, and normal schools at Madison and Spearfish. Early attention was given to the establishment of denominational schools. The first of these was located by the Congregationalists at Yankton; the Methodists planted theirs at Mitchell; the Presbyterians at Pierre; and the Baptists, Episcopalians and Scandinavian Lutherans at Sioux Falls. A separate chapter will be devoted to a historical sketch of Sioux Falls University.

During the first decade only one German Baptist church was organized. This was done at Emanuel's Creek, April 26, 1876, by Rev. J. Wendt. The second organization was at Big Stone City, May 9, 1880, under the leadership of Rev. J. Engler. Missionary work was carried on among these people in several localities by Rev. F. Reichle and Rev. J. Croeni. Stations were established and maintained, but the conservative and careful policy of the Germans was carried out, and the organization of churches was usually delayed until the number of members at each of these stations was large enough to be self-supporting. The German Baptist church at Plum Creek was organized June 9, 1883. Others followed at Madison May 1, 1885; at Emery February 24, 1886; and Eureka June 16, 1886. Rev. O. Olthoff came to Dakota Territory in 1884. As the



REV. EDWARD ELLIS.

GENERAL MISSIONARY, 1880–1885.

result of his earnest labors some German churches were organized, and later co-workers have helped to increase the number. A detailed history of the German and German-Russian Baptist churches of South Dakota is recorded in another chapter.

Reference has been made to Rev. Edward Ellis, the second general missionary on this field. His labors began August 1, 1880. He came with the rapidly increasing tide of immigration. The services that he rendered were greatly needed and appreciated. In many of the new cities and villages springing up over the prairies, were Baptists who were pleading for church organizations and pastors. He was of a sanguine temperament, full of energy and enthusiasm, and had unbounded faith in the future of South Dakota. He never considered the possibility of a failure, but was always sure of success. The spirit of the times was in sympathy with the zeal of this earnest leader in missionary work. The people were then full of courage and hope, and liberally responded to his appeals. It was easier then, than in the later period of financial depression and crop failures, to establish churches and secure the needed funds for building shelters for their comfort and protection. He led in the organization of twenty-six new churches, thirteen of which, in a few years became extinct, and in the erection of sixteen houses of worship. His term of service continued five years, or until August 1, 1885. During this period, with the consent of the Board of the American Baptist Home Mission Society, he spent six months, in 1882, as supply for the church at Sioux Falls, and superintending the building of their house of worship, three months in 1883, assisting in the establishment of Sioux Falls University, and one year as its financial agent.

The time regularly devoted to missionary work in the state was a little more than three years.

In August, 1886, Mr. Ellis was appointed by the Home Mission Society to serve as district secretary for Michigan, Ohio and Indiana. His experience as general missionary helped to qualify him for efficient service in this new relation to the cause of home missions. Having served four years as district secretary he returned, in August, 1890, to Sioux Falls, to give needed personal attention to business interests there. In March, 1892, he went to Milwaukee, Wis., and organized the Bay View Baptist church in that city, and became its pastor. While attending the Wisconsin Baptist State Convention, at Hudson, he died suddenly, after a few hours of painful illness, on Thursday, October 6, 1892. Impressive memorial services were conducted at Hudson, and the funeral services were held at Milwaukee. The pastors of the city were his pall bearers, and his mortal remains were buried in Forest Home Cemetery.

Edward Ellis was born in North Wales in 1842. He was converted and baptized at Pewaukee, Wisconsin, in 1857, and he began preaching when he was fifteen years old. His studies at Beaver Dam were interrupted by the civil war. He enlisted in the twenty-second Wisconsin regiment. With the exception of several months spent in Libby prison, he served with his regiment until the end of the war. He then entered Colgate Unversity and afterwards completed the full course of theological study at Morgan Park. While there he organized and served as pastor of the First Baptist church of Englewood, Chicago. He afterwards organized and was pastor of the South Baptist church in Milwaukee. From there he came to South

Dakota, in 1880, to become general missionary. He was descended from an eminently religious family. Some of his ancestors were among the best known ministers in Wales. As a preacher he was enthusiastic, forcible and strictly evangelical. He was a genial companion, an inspiring co-worker and a successful leader. He has left an impress for good on the times and places in which he lived and labored.

CHAPTER V.

THE LAST DECADE.

The first half of the second decade, from 1878 to 1883, was the period of greatest activity in both secular and religious work in Dakota Territory. The whole country was flooded with immigration literature, giving enthusiastic descriptions of bonanza wheat farms, and railroad companies were pushing their lines in every direction. Immigration to the territory increased wonderfully, and nearly all desirable government land was taken by eager settlers. Many new cities and villages were established. Town site companies and real estate agents were numerous and active. Any enterprise, religious or otherwise, that gave promise of helping to build up a community, received prompt and hearty support.

It was the boom period in the history of Dakota. But booms are never permanent. A reaction is inevitable. The last half of the second decade witnessed the reaction that followed the overdoing of its earlier years. Many business enterprises that were begun under encouraging conditions were left unfinished. Many young cities whose enthusiastic founders predicted for them rapid growth and metropolitan dignity, are now older and wiser, and are still far from the promised goal. These disappointed hopes and the failure to accomplish cherished expectations in secular

affairs, had a depressing effect on religious work. Plans for the organization of churches, or building houses of worship, were in many localities necessarily postponed, and in some cases permanently abandoned. In our denominational work faithful pastors on existing fields persevered in their efforts to hold the ground already occupied. Here and there a new church was established and a shelter secured, but progress was necessarily slow. The relation of Rev. Edward Ellis, as general missionary, continued nominally until August 1, 1885, but it was practically ended a year earlier to enable him to serve as financial agent for the Sioux Falls University. Until 1888 there was a period of four years during which there was no state superintendent of missions on the field.

Of the Baptist history of South Dakota down to 1888, the author has carefully recorded facts as he has learned them from various sources, including early records, and the statements of surviving pioneers. The history of this last decade (1888-1898) comes within the scope of his own observation and experience, as it covers the period of ten years of his relation to the work as state superintendent of missions. *Quae-que ipse vidi, et quorum pars fui.* His personal relation to the field and the workers during all of these years, has given him a knowledge of its present and prospective importance, and of their fidelity and devotion. The wonderful tide of immigration in the earlier years of the preceding decade brought many thousands of people to establish homes in South Dakota. Its refluent wave took back with it the restless spirits who are always at the front of every new movement, but never remain to do the hard work, and make the sacrifices necessary for its permanent establishment. The

workers of the last ten years have had to labor under unfavorable conditions, and make slow progress, though with greater effort than is necessary with those who catch the rising tide, and are borne along on the crest of the wave.

Dakota Territory was still in existence at the beginning of this decade. Its division occurred in 1889, and the new states of South Dakota and North Dakota were then admitted into the Union. For some time the question of statehood occupied the special attention of the people, who were passing from the irksome condition of territorial dependence on governmental guardianship, to the enjoyment of the privileges and exercise of the long-denied rights of citizenship. After putting in motion the machinery of statehood, there were several years of drought and crop failure, which caused a good many hopes of the establishment or the enlargement of religious work to fail of their realization. In a number of places the failure of the crops was total, and in others so nearly total as to prevent the carrying out of long-cherished plans for the building of houses of worship, or providing means for the settlement and support of pastors. Still later came the general financial depression throughout the country, and its attendant difficulties. All of these things tended to check the progress of the work. It is characteristic, however, of the people of South Dakota that, though they are often cast down, they are not destroyed. They will rally after disappointment and try again. There have been numerous instances of heroic courage and fortitude, under many difficulties, which can be developed only through severe trials, and which illustrate the courageous spirit and unfaltering devotion of the hardy pioneers of this new state.

Until the beginning of this decade nothing had been done to establish Baptist churches in the Black Hills. Other denominations had been occupying the ground there since 1870, and had become firmly established. The first Baptist church in the Black Hills was organized October 31, 1888, at Deadwood. Others followed in rapid succession, and there are now seven churches, five of which have attractive houses of worship. The present number of members of churches comprising the Black Hills association is 383. Our cause there is full of interest and promise for the future.

When the present state superintendent of missions for South Dakota entered upon his work in April, 1888, there was not a self-supporting church on the entire field, except one among the German Russians. The churches were all dependent upon the American Baptist Home Mission Society for aid in the support of pastors. This long-continued condition of dependence had not served to develop the spirit of benevolence and self-reliance. Contributions to all benevolent objects were few and small. Better conditions now prevail. A large number of the churches have become self-supporting, and others will soon reach that desired goal. Generous offerings are now made for missionary work. The plan of co-operation between the South Dakota Baptist Convention and the American Baptist Home Mission Society was adopted in 1891, and has been heartily approved by the churches, and through its practical working they have come into a clearer understanding of the duty of each state to foster its own needy fields, by increasing its own missionary resources.

Old methods of work have in large measure given way to newer and better plans, to meet the changed

and improved condition of things in the state. In the beginning of 1888 there were four associations, one Scandinavian, one German and two American, the Southern Dakota and the Sioux Valley associations. An extinct association in the northern part of the state was resuscitated and reorganized in September, 1888. The Black Hills association was organized in August, 1890. In 1893, to meet the growing needs of the churches, five new American associations were organized east of the Missouri river. It will not be long until it will be necessary to organize another association in the northeast corner of the state.

In the state organization of the Baptist Young People's Union, in 1891, a new element of strength and helpfulness came into auxiliary relationship with the state convention. Many good results have already followed the application of the consecrated energy of the young people of the churches to missionary work. Their sympathy has been enlisted, and their practical co-operation assured, in the increasingly important work of evangelizing the state. During this period women's mission circles have been organized in most of the churches. The study of missionary literature and plans of work, has increased the efficiency of the Christain women of the churches, and they have been faithful helpers in promoting the primary object of a state convention, the prosecution of missionary work within the state.

An intelligent and commendable zeal has characterized the work among the Scandinavians, Germans and Russians of South Dakota. There are still large, and as yet unreached, communities among these nationalities, and active measures are being taken to bring them under the unfluence of the Gospel. The popu-



FIRST BAPTIST CHURCH, PARKER.

CHURCH ORGANIZED AT FINLAY, DECEMBER 25, 1872.

REMOVED TO PARKER IN 1879.

HOUSE OF WORSHIP DEDICATED SEPTEMBER 9, 1883.

lation of South Dakota, according to the national census of 1890, was 328,808. The state census of 1895, notwithstanding the intervening years of drought and crop failures, showed a slight increase, the total being 330,975. The native born inhabitants number 240,000, or about seventy-three per cent of the total population. The foreign-born inhabitants were 91,000 or twenty-seven per cent of the entire population of the state. Of the 240,000 native born inhabitants, over thirty-three per cent, or about 80,000, were born of foreign parents. According to this showing, more than one-half of the present population of the state were born in foreign lands, or of foreign parentage.

Of the foreign-born population, the nationalities most largely represented are the Scandinavians, the Germans and the Russians. Of the Scandinavians there came to us from Norway, 19,257; from Sweden, 7,746; and from Denmark, 4,369—total, 31,373. There came also from Germany, 18,188; from Russia, 12,398; from other Germanic nations, 2,985—total, 33,561. These five leading nationalities, and their children, comprising so large a porportion of our total population, furnish an attractive field for Baptists. Though gratifying results have been accomplished, still greater efforts should be put forth to secure their evanglization. Other denominations have accomplished something among the Germans, but Baptists are the only people who have been able to reach the Scandinavians of the state. There are now among the Germans and Russians of South Dakota fifteen Baptist churches, having twenty-four houses of worship, and 1,280 members. Among the Scandinavians there are now nineteen Baptist churches, having twelve houses of worship, and 907 members. The most cordial and friendly relations exist between

the Baptist of these various nationalities and American Baptists, and representatives are annually sent by them to the state convention, to convey their fraternal greetings.

When the author's official relation to the work in South Dakota began, in April, 1888, he found on the rolls of the associations the names of seventy-one churches, having a reported membership of 2,816. There were at that time thirty-one houses of worship and three parsonages. Twenty of these churches were then extinct, leaving fifty-one nominally live organizations. Since then sixty new churches have been organized and forty-seven houses of worship have been built, or secured by purchase, and fifteen parsonages.

The following is a list of new churches organized during the last decade, giving the name of the place and county, and the date of organization or recognition:

NAME	COUNTY	DATE
Orleans (Scandinavian)	Faulk	April 8, 1888
Faulkton	Faulk	{ April 27, 1888 { May 14, 1896
Pierpont	Day	May 15, 1888
Hecla	Brown	June —, 1888
Bradley	Clark	September 8, 1888
Lake Norden (Scandinavian)	Hamlin	September 17, 1888
Bushnell	Brookings	September 21, 1888
Deadwood	Lawrence	October 31, 1888
Spring Valley (Scandinavian)	Turner	November 11, 1888
Bruce	Brookings	January 4, 1889
Gem	Brown	March 24, 1889
Rapid City	Pennington	June 16, 1889
Berton	Miner	June 16, 1889
Delmont	Douglas	June 19, 1889
Hetland	Kingsbury	June 27, 1889
Onida	Sully	July 12, 1889
St. Lawrence	Hand	July 14, 1889
Huron (Scandinavian)	Beadle	December 19, 1889
Beresford	Union	April 8, 1890

NAME	COUNTY	DATE
Washington	McPherson	June 26, 1890
Hot Springs	Fall River	August 27, 1890
Custer City	Custer	August 29, 1890
Hill City	Pennington	September 1, 1890
Salem (German)	McCook	December 4, 1890
Avon (German)	Bon Homme	December 15, 1890
Woonsocket	Sanborn	April 26, 1891
Beulah, West Sioux Falls	Minnehaha	June 28, 1891
Lead City	Lawrence	September 3, 1891
Zion, Clear Lake	Minnehaha	October 20, 1891
Lake Preston	Kingsbury	March 22, 1892
Groton	Brown	March 26, 1892
Clark	Clark	March 27, 1892
Highland	Brown	May 8, 1892
Chancellor	Lincoln	July 15, 1892
Yankton and Scotland (German)	Yankton and Bon Homme	November 22, 1892
Turkey Valley (Scandinavian)	Yankton	February 8, 1893
Oelrichs	Fall River	March 5, 1893
Beaver Basin	Custer	March 26, 1893
Salem	McCook	May 12, 1893
Parkston (German)	Hutchinson	January 13, 1894
Warner	Brown	January 28, 1894
Verdon	Brown	February 22, 1894
Blendon	Davison	March 10, 1894
Vernon	Roberts	May 26, 1894
Conde	Spink	June 14, 1894
Fairfax (German)	Gregory	June 30, 1894
Flandreau	Moody	July 1, 1894
Huffton	Brown	July 10, 1894
Rose	Spink	March 17. 1895
Effington	Roberts	November 9, 1895
Freedom	Faulk	May 8, 1896
Napier (German)		December 14, 1896
Windom	Roberts	May 16, 1897
Vernon (Scandinavian)	Roberts	June 19, 1897
Hayti	Hamlin	September 22, 1897
Mound City (German)	Campbell	December 29, 1897
Summit	Roberts	March 13, 1898
Choteau Creek (German)	Douglas	October 9, 1898
Millville	Custer	October 23, 1898
White	Brookings	January 22, 1899

Six of these churches—St. Lawrence, Beulah (West Sioux Falls), Groton, Salem, Huffton and Freedom—have become extinct on account of changed local conditions and the removal of the members to other localities.

Following is a list of forty-seven houses of worship built or purchased during the last decade, giving the

name and county, the date of dedication, and the value of the property:

NAME	COUNTY	Valuation	Dedication
Gettysburg	Potter	$2,000	November 18, 1888
Oldham	Kingsbury	1,200	November 25, 1888
White Rock	Roberts	750	November 28, 1888
Dell Rapids (Scandinavian)	Minnehaha	750	November 29, 1888
Emanuel's Creek (German)	Bon Homme	2,800	May 26, 1889
Pierpont	Day	1,300	July 28, 1889
Bryant	Hamlin	1,200	September 1, 1889
Eureka (German)	McPherson	1,200	October 10, 1889
Daneville (Scandinavian)	Turner	1,500	November 10, 1889
Madison	Lake	4,500	December 22, 1889
Vermillion	Clay	10.000	May 18, 1890
Big Stone City (German)	Grant	2,000	July 6, 1890
Rapid City	Pennington	5,000	March 15, 1891
Emery (German)	Hansen	1,500	June 20, 1891
Engel (German)	McPherson	400	July 19, 1891
Beulah, West Sioux Falls	Minnehaha	2,000	June 28, 1891
Tyndail (German)	Bon Homme	1,700	July 5, 1891
Deadwood	Lawrence	7,500	September 6, 1891
Beresford	Union	1,400	September 20, 1891
Avon (German)	Bon Homme	700	November 22, 1891
Menno (German)	Hutchinson	800	November —, 1891
Spring Valley	Turner	1,000	March 27, 1892
Bridgewater (German)	McCook	2,000	June 19, 1892
Plum Creek (German)	Hutchinson	800	July 15, 1892
Hot Springs	Fall River	5,000	August 28, 1892
Custer City	Custer	2,800	September 11, 1892
Arlington	Kingsbury	2,500	September 25, 1892
Zion, Clear Lake	Minnehaha	1,000	October 16, 1892
Parkston	Hutchinson	1,000	January 15, 1893
Pukwana (Scandinavian)	Brule	700	March 11, 1893
Scotland (German)	Bon Homme	1,000	May 21, 1893
Armour	Douglas	1,000	July 9, 1893
Salem (German)	McCook	1,625	September 10, 1893
Big Springs (Scandinavian)	Union	2,230	September 24, 1893
Clark	Clark	2,500	March 13, 1894
Ipswich	Edmunds	2,500	April —, 1894
Akron		2,875	June 10, 1894
Turkey Valley	Yankton	1,000	October 21, 1894
Chancellor (German)	Lincoln	1,500	December 23, 1894
Pierre	Hughes	4,500	June 16, 1895
Lead City	Lawrence	4,000	February 2, 1896
Spirit Mound	Clay	1,500	February 9, 1896
Napier (German)		800	June 9, 1897
Berton	Miner	800	November 21, 1897
Summit	Roberts	800	March 5, 1899
Conde	Spink	1,000	—, 1899
Fairfax	Gregory	800	—, 1899

During this decade of church organization, and building houses of worship, fifteen parsonages have been built or purchased, valued at $11,500. The total valuation of church property secured during the last ten years, including parsonages, is $108,930.00. In addition to the forty-seven new houses of worship erected, a majority of the older church buildings have been extensively repaired and improved. There are now in South Dakota seventy-eight Baptist houses of worship and eighteen parsonages. The total reported valuation of Baptist church property in the state is $201,600.00. There are at this time 106 Baptist churches with a total reported membership of 5,786. A careful and conservative policy has been followed in the matter of church organization. It has not been deemed wise to multiply organizations in localities that give no promise whatever of future growth. The fact of an organization involves the necessity, during a number of years, of obtaining the funds necessary to aid in the support of a pastor and building a house of worship. The financial conditions that have existed for several years have placed limitations on our ability to do some of the things that have been desirable. With the prospective coming of better times these restrictions will be in a large measure removed, and there will be greater opportunity for expansion and growth.

A few pioneer Baptists were engaged in Sunday school work at Yankton in 1864 and 1865, but the first distinctively Baptist Sunday school in Dakota was organized several miles north of Elk Point, by Rev. G. W. Freeman, in a log house on the banks of the Sioux river, March 26, 1871. Its first superintendent was Dr. John Tremaine. This school came into existence a few days after the organization of the Baptist

church, which, under the various names of Sioux Vallay, Leroy and Portlandville, is now known as Akron. Other Sunday schools were organized in 1871 and 1872 at Vermillion, Lodi, Yankton, Swan Lake, Elk Point and Big Springs, but for several years no statistics were given concerning them in the early reports of these churches to the association. In more recent years, and especially since 1881, this department of christian work has been under the superintendence of earnest and capable leaders, who have done much to encourage and stimulate the workers. B. S. Wales served as Sunday school missionary from December 1, 1881, to May 1, 1887; David P. Ward, from July 1, 1888, to September 1, 1895, and Frank D. Hall since October 1, 1895.

When the Southern Dakota association was organized at Vermillion, in June, 1872, a resolution was adopted which emphasizes three important points, especially worthy of the consideration of Baptists—first, that every one who loves Christ ought to be deeply interested in Sunday school work; second, that every church ought to have its own school under its own control; and third, that a union school should be favored only as a last resort. Our churches generally, especially in later years, have been acting according to these accepted maxims. Though every Baptist church should have a Sunday school of its own, and some of our churches have successfully conducted mission schools, yet there has never been a year when the number of Sunday schools exceeded the number of churches. Ten years ago there were 63 schools reported, having 504 officers and teachers, 3,528 scholars, and a total membership of 4,032. There are now in the state, according to the statistical reports from the Sunday

schools to the associations, 86 schools, having 732 officers and teachers, and 6,330 scholars enrolled, with an average attendance of 3,989. During these years the reported number baptized from the schools is 1,378. Amount contributed for benevolence, $3,038.31; for expenses, $19,231.90. Total amount raised for both objects, $22,270.21.

The last decade has been fruitful in results along all lines of work. Taking the number of members reported in 1887 as a basis—2,816, there have been added to the churches by baptism, 4,561; by letter, 2,595; by experience, 804; by restoration, 144. Whole number of additions, 8,104. Total diminutions, 4,384. Net gain in membership, 3,720. The total reported contributions for expenses and benevolence from the beginning of missionary work in South Dakota, in 1864, amount to $570,356.86. Three-fourths of this amount, or $400,955.97, have been contributed during the last ten years.

Previous to 1888 no statistical tables appeared in the records of the convention giving a summary of the work done and results accomplished by missionaries under appointment on mission fields in this state. Since then such tables have been annually compiled from the quarterly reports, and they have been published in the South Dakota Baptist Annual. From these tables the following summary of missionary statistics covering the last ten years is here given:

Number of Missionaries	432
Churches supplied	533
Out-stations supplied	449
Weeks of labor	16,123
Sermons preached	45,234
Prayer meetings attended	22,378
Persons and families religiously visited	102,883
Bibles and Testaments distributed	2,144
Pages of tracts distributed	237,217
Number of persons baptized on mission fields	2,518
Number received by letter and experience	1,814

Paid for building houses of worship	$ 32,729 20
Paid for repairing churches, or parsonages	11,733 02
Paid on church debts	14,274 90
Contributions for local missions	2,322 58
Contributions for State Missions	3,184 91
Contributions for Home Missions	2,828 08
Contributions for Foreign Missions	4,321 97
Contributions for Publication Society	1,016 73
Contributions for Christian education	1,247 48
Contributions for other benevolent objects	3,957 61
Church expenses (including building, repairs and debts)	293,547 25
Total for benevolence	18,879 36
Total from Sunday schools for expenses	8,655 59
Total from Sunday schools for benevolence	1,924 24
Total amount raised by Sunday schools	10,559 83
Total amount raised by churches	312,426 61
Total amount raised by churches and Sunday schools	322,986 44

The first three items given show the aggregate for the time named—ten years. The average number of missionaries annually under appointment has been 43; churches supplied, 53; out-stations supplied, 45.



FIRST BAPTIST CHURCH, HURLEY.

CHURCH ORGANIZED AT SWAN LAKE DECEMBER 24, 1872.

REMOVED TO HURLEY IN 1879.

HOUSE OF WORSHIP DEDICATED NOVEMBR 15, 1883.

Some of the early pioneers in South Dakota having passed away, they are known to the writer of this review only by the records concerning them, and their works that have followed them. Others, who yet survive, he has come to know and appreciate for the work they have done, the sacrifices they have made, and for their personal worth. Of the work and the workers, during the last decade, he has been able to bear record from personal knowledge. Faithful services have been rendered under many difficulties and discouragements. The period of upheavals and booms, and visionary forecasts of an improbable future for South Dakota, is a thing of the past. Religious work has been conducted along lines that promise permanency and stability. The transition from pioneer experiences, to settled and stable conditions, has rendered necessary a recasting of methods of work. In adjusting themselves to existing conditions, and helping to mould and shape the destiny of a new state, the spirit that has actuated all classes of the workers has been worthy of the highest commendation. Harmony has prevailed in all their councils, and unity of feeling and effort has characterized their work.

In this and the preceding chapters, the author has furnished a general outline of the field, and the work that has been done upon it. In several succeeding chapters will be given interesting sketches of the personal experiences and personal reminiscences of some of the pioneer missionaries. They have been requested to freely tell to this, and the generations following, the story of hardships endured, and sacrifices made, and results accomplished, as they themselves saw them and shared in them.

CHAPTER VI.

THE FIRST BAPTIST MISSIONARIES.
REV. L. P. JUDSON AND REV. ALBERT GORE.

The first missionary sent to Dakota by the American Baptist Home Mission Society was Rev. L. P. Judson, who came from New York in May, 1864. He was succeeded in 1865 by Rev. Albert Gore. The unsettled condition of the territory during that period, and the removal of many of the early settlers, rendered futile the first efforts along the line of missionary work. Settlements were still few in number, and the population of each was small and constantly changing. Indian raids and grasshopper visitations discouraged some of the pioneers, who returned to their former eastern homes. Under such circumstances the fruits of even well directed missionary operations could not be gathered, and nothing permanent could be established. Even the facts relating to these early beginnings of missionary work were soon forgotten, since none remained permanently who were familiar with them.

Until recently it has been difficult to learn anything concerning the services rendered by the first and second Baptist ministers in Dakota Territory. The oldest of the present surviving pioneers came after their terms of service had ended. Nearly all of the members of the preliminary Baptist organization of

1864 had removed from the territory. There was no continuous organization to preserve the records or perpetuate the memory of our earliest denominational movements. Such as they were, however, whether permanent or temporary, they should have a place in our denominational history.

Repeated efforts to ascertain the facts relating to that period having failed, the author secured the cooperation of Rev. H. L. Morehouse, D. D., Field Secretary of the American Baptist Home Mission Society. Through his kindness the old files of papers, quarterly reports, and correspondence preserved at headquarters, in New York, for the years 1864 and 1865, were carefully examined. All the letters and reports from L. P. Judson and Albert Gore covering that period were copied. They are herewith placed on record that the details concerning their work may be known, as they themselves reported it to the society.

The appointment of Rev. L. P. Judson dates from May 1, 1864. It was for "Yankton and vicinity." The "vicinity" embraced a larger territory than has been common in later years, as it included a missionary oversight of all the early settlements.

Under date of July 2, 1864, he writes from Yankton: —"I date my labors as commencing the first of May, because when I was with you in April, that was the understanding. The draft was not sent with the commission, and I had to send for it, and thus I was hindered. When I arrived at St. Joseph, Mo., the Missouri river had fallen so as to make it difficult for boats to ascend, and hence I was again delayed. I went on shore at Council Bluffs, Ia., to spend the Sabbath. I spent several hours in making such inquiries as I could. I found several who had once been Bap-

tists, but they had joined other churches, most of them the Congregationalists. From there I made the best of my way up the river, and arrived in Dakota Territory, May 27. We are in the midst of an Indian war here, but I am not discouraged. I have found nineteen Baptist communicants in the territory, whom we hope soon to organize into a church."

August 1, 1864, he writes:—"I statedly supply two stations, with two out-stations. My place of residence and postoffice address is, Yankton, Dakota Territory. I have labored nine weeks during the past quarter. I have preached twenty-three sermons and given two lectures. Have attended six religious meetings not of my own appointment; have made ninety-three pastoral visits; I have traveled 2,560 miles. I have received from my people on account of salary, fifty-seven dollars. Connected with my labors are two Sabbath schools, five teachers and seventeen scholars. We shall have, when all is arranged, some fourteen members in our church. We have not yet organized, but intend to do so as soon as letters can be obtained from the east, and some other matters can be arranged. We have a very pleasant outside influence in our behalf. Of the colonists who stopped in Iowa were some of our best Baptist families. By correspondence I learn that some of them intend moving into the territory this fall. I found in this place one Episcopal clergyman, and one Baptist, (Rev. Albert Gore) who is not preaching now but I hope he will be within twelve months. About forty miles from here is a Methodist preacher, who came to this country to obtain relief from a pulmonary complaint. He preaches occasionally. Otherwise, I am the only minister of the gospel in the territory.

"My principal station for preaching is in this place. I also have stated appointments at Bon Homme. That is the county seat of Bon Homme county, and is twenty miles west of here. They intend to have a church there ultimately. The principal reasons why I have not preached more sermons during the quarter are these: It has been an unfavorable season of the year for holding evening meetings, and also for the want of a suitable place in which to hold meetings. There is but one building at all suitable in the place, and that is the one used as the capitol. This the Episcopalians occupy three Sabbaths in each month. We cannot well have our meetings, Sabbath schools, etc., separate, at our pleasure, until we get a house of worship of some kind.

"On Monday last, about 9 o'clock A. M., a *cloud* of grasshoppers came and lighted upon this region, and they have devoured everything. Our territory is *entirely stripped* of everything in the line of vegetables, that was growing on farm or garden. Everything of the kind that is eaten in the territory for the year to come must be drawn in from the states, and mostly by ox teams. Many of our colonists only made provisions until the harvest of the present season. Now they have everything to purchase until after the harvest of 1865. It is known that we now have an Indian war, and the soldiers have now gone above to fight the tribes at war with us. But there are many thousands of Indians this side of the soldiers. A cry raised that the Indians are starving and coming down to rob us, would cause a commotion not easily described. We have about two thousand white inhabitants, besides about twenty thousand Indians, who must have provisions brought to them from the states, or more or less of them will perish with hunger.

"These are the facts in the case. A *famine* is *certainly upon* us if we do not get provisions from the states. The masses of the people are not excited about the matter as yet, because they are supplied for the present. But observing men see what is inevitably in the future, and are quietly planning to meet the emergency that will arise. I have decided not to bring my family here this fall, but to leave them in the state of New York where they are now, until spring. As to my own labors, I am not discouraged. We have only to trust in God. I expected obstacles when I came, but did not expect them in exactly this form, nor to this extent. But still I am willing to labor on, and patiently toil and endure. It may be possible that very little will be realized from the people toward my support. Indeed, I have already been named as one, with two or three others, to go east and obtain provisions to feed the people. *We very much need a house of worship in this place.* There is not a *house of worship in the territory.* Such as we want would cost about two thousand dollars. One-half of the amount could have been raised here before the destructive grasshoppers. What can be done now I am not certain.

August 10, 1864, he writes:—"We had intended to build a church in this place, and one in Bon Homme, the ensuing spring, or perhaps earlier. Since the visit of the grasshoppers we have concluded to defer building at Bon Homme for the present, but we need a place, a house of worship, here. We have no place in which to hold our meetings, except once in each month, then we have the capitol building. All other meetings have to be held on ranches or wherever we can get a place. We have no separate Sunday school, which we deem important. We wish, by the grace of God, to do

our own work in our own way. As the people have had such an afflictive dispensation of Providence in having their food, etc., taken from them this season, they do not object to having us call on Christians, in more favored circumstances, to aid them in the erection of a comfortable and proper house of worship. There is not such a house in the territory for any denomination. Our brethren are particularly anxious that I should go on such an errand, to be absent from four to six weeks. Rev. Albert Gore, who I think ought to be preaching, will take care of most of my appointments during my absence, if I go. For the above reasons and to aid in arranging my family for the winter, I should like to leave in September or October if the board approves. The proposition is endorsed by the governor, surveyor-general and other officials here."

In his report dated November 1, 1864, he says: —"I statedly supply three stations and two out-stations. I have labored thirteen weeks this quarter; preached thirty-seven sermons; delivered one lecture on education; attended three other religious meetings; visited religiously one hundred and three families; and have traveled in the discharge of my duties six hundred and twenty-two miles. I have received from my people eighty-seven dollars. One of my preaching stations, Bon Homme, has been so far forsaken by its inhabitants that for the present I have discontinued appointments there. There are only three or four families left in the place. The people left on account of Indian alarms and the fear of famine during the winter. We have had a preliminary organization of a church, or rather a Baptist missionary association. The object is to secure concert of action, to have our friends ac-

quainted with each other, and to have all feel the obligations of church membership as far as possible. The reason of this preliminary arrangement is that our members live so far apart that hitherto it has not been practicable to have a general meeting, when we could have the church formally and fully organized. The "*modus operandi*" was to read to each, or have each read the articles of faith and the covenant, and on obtaining their assent and approval, to put down their names as members of the association. At the earliest day consistent, we intend to have a general meeting and then have our church properly organized. Until then I do not feel at liberty to administer the ordinances. We number eighteen members. I have attended one funeral since I came to the territory, and that was a case of suicide, a Roman Catholic. There are no Catholic priests here.

"Our people are struggling nobly against the effects of the drought and the grasshopper raid last season. Some have left the territory through fear of want and distress during the winter, but by timely efforts, which we are encouraging all to put forth, we think provisions enough will be secured to prevent any particular suffering from want of food. This was regarded as an important point, and encouragement has been given to the work by those having the interests of the people at heart. I have taken hold personally, and have done what I consistently could in connection with my other labors. I went once to mill, between forty-five and fifty miles, into the state of Iowa, purchased grain, had it ground, returned, and distributed among the families that furnished the means.

"Notwithstanding all the unfavorable circumstances, Yankton has never grown so rapidly as it has the past

season. It is the capital of the territory and must grow. It seems to me that now is the time to secure the right influence for the Baptist church here and the Baptist cause in the territory. I therefore have concluded to avail myself of the kindness of the board in granting me a furlough for three months, to visit our brethren and friends in the east, and secure means to erect for us a good and convenient house of worship. This we propose to build next season. We have a very pleasant outside influence in our favor here. The Hon. W. A. Burleigh, delegate to congress elect, will head the subscription with $250.00. Governor Edmonds will also help, and others, so that we look here for from one to two thousand dollars. Then we wish to raise enough abroad to build us a house that will cost from four to five thousand dollars. Mr. Burleigh, whose mother is a Baptist, and an intelligent one, says he will make efforts in Pennsylvania, and especially in Philadelphia, where he is personally acquainted, and this he will do without expense to us. He expresses the belief that enough can be easily raised to give us a house worth five thousand dollars. I now intend to leave about the middle of December, or before."

Yankton, Dak., February 1, 1865.—"Report of labor under the appointment of the Home Mission Society for the third quarter, ending January 31st, 1865: I have labored thirteen weeks in this quarter; preached twenty-three sermons; delivered one lecture; attended six prayer meetings and other religious meetings; visited sixty-one families and persons religiously, and have traveled in the discharge of my duties one hundred and eighty miles. I have received on account of my salary eighty-one dollars. Besides the above I have opened thirty-five meetings of the Legislative

Council with prayer, for which service I received sixty dollars, which is included in the amount here acknowledged. I am now able to avail myself of the kindness of the board in allowing me to visit my family and arrange matters for their comfort and welfare. Brother Gore will fill my appointments during my absence, and if the board approves, will take the field and devote himself to the work of preaching the glorious gospel. He is an intelligent and capable brother, and I have labored to get him into the field somewhere. His family are here, and I am willing to give him my place, though I like the field and the country."

Mr. Judson left Dakota early in February, 1865. His successor was Rev. Albert Gore. In his formal application for appointment, under date of January 23, 1865, Mr. Gore says: "My postoffice address is Yankton. I am thirty-one years of age. There are in my family, depending on me for support, four. I was educated at Kalamazoo College, Michigan, and was ordained at Watervliet, Michigan." In his letter accompanying his first quarterly report, dated May 1, 1865, he says: "I reside at Brule Creek, Union county, Dakota. My field comprises the settled portions of the Territory of Dakota. I statedly supply four stations. I have received from the field on account of salary during the quarter $11.00. I very much regret the change on this field. I am well satisfied that it would have been far better for the cause to have kept Brother Judson here. He seemed peculiarly adapted to this kind of labor. I am not. Besides, I have been here for nearly three years attending to secular matters, and most of the time taking an active part in the politics of Dakota. This course of conduct has made me many enemies here, and of course I must now contend against their

prejudices. Brother Judson came here as a minister. The people received him gladly, and were far better pleased with him than with any minister of whatever denomination that has ever been here before." After stating that he came to Dakota to secure a home for himself and family, he writes: "At Mr. Judson's request I gave up all to engage again in the work of the ministry, which, however, I intended to do next year." He then adds that he does not consider himself well adapted to that field, and that his family was about to return to Michigan, whither he expected to go in the near future.

The last letter from him is dated at Brule Creek, October 31, 1865, saying that he has statedly supplied three stations and two out-stations, and received from the field on account of salary, $25.00. He makes this statement concerning the disturbed condition of things in the new settlements: "During the month of August the upper Indians came down upon our settlement, and within sight of my door killed one man, and wounded three others, at work cutting their hay. This has caused great excitement and alarm through this portion of the country, and created a general feeling of insecurity among all classes of our citizens. Many left for a time, and many more are kept in constant preparation to leave at the first re-appearance of danger. While this feeling prevailed it was almost impossible to get the people together for religious exercises, as every one seemed impressed mainly with thoughts of their own personal safety; consequently we decided it was best to delay completing our organization until those of our number who left return and quiet is again restored among us."

These extracts from letters and reports furnish

substantially all the information now available concerning the nine months of missionary services rendered in Dakota by Rev. L. P. Judson, in 1864, and eleven months in 1865 by Rev. Albert Gore. It is unfortunate that Mr. Judson did not return to the field, to accomplish, if possible, the work begun, and thus perfect the organization of the church at Yankton, and build the contemplated house of worship. From his letters it is evident that he thought that he had left the work in competent hands, but his successor, according to his own statement, was not so well qualified for the field or the work. Each of them labored under conditions that put limitations upon the results that they desired to accomplish. Some of those adverse conditions have already been stated. Mr. Judson came to Dakota in charge of a colony from New York. In supervising the interests of this colony it was necessary to give to it considerable time and attention. Mr. Gore came in 1862 to establish a home, and without intending to devote his time to missionary work. It is said, by some of the earliest pioneers, that when he filed his application on his homestead at Brule Creek it was the first application made by any of the early settlers on government lands in that section of the territory. He gave his attention mainly to secular business and politics. He was a member of the territorial legislature in 1863-4. Mr. Judson was elected chaplain by the legislature in 1864.

The facts recorded in this chapter, having been obtained so recently, will be entirely new to the Baptists of the present generation, and substantially so even to surviving pioneer missionaries. The latter, who came in 1871 and later, have been able to learn comparatively little of the first missionary movements in the terri-

tory, previous to their own identification with the work. The few earliest Baptists who knew anything of the feeble beginnings, under the leadership of L. P. Judson and Albert Gore, had been scattered, and they left behind them no records of the church organization or any details of missionary work accomplished. With this explanation, the reader will better understand occasional references to this period, in the historical reminiscences given by Rev. J. E. Rockwood and Rev. G. W. Freeman, in Chapters VII and IX.

CHAPTER VII.

REV. J. E. ROCKWOOD.

The statements recorded in the preceding chapter give us all the available information concerning the first Baptist missionary movements in South Dakota. From them we learn that the attempt to establish a Baptist church was not permanently successful. The unsettled condition of things in the new settlements at that time was unfavorable. The first missionary on the field seemed to be interested in his work, but there were limitations on his usefulness. The second missionary was but little interested in either the field or the work. His time and attention were devoted largely to other things. Under these conditions, and others local in their character, no permanent results were accomplished.

The third missionary whose name is identified with our religious operations in South Dakota was Rev. J. E. Rockwood. His zeal and devotion are deserving of the highest commendation. The services that he rendered were incidental to his work as pastor of the First Baptist church in Sioux City, Ia., yet they left a permanent impression on the state of South Dakota. From March, 1866, to August, 1869, he made numerous missionary tours up the Missouri river, especially to Yankton, Vermillion and Elk Point. Baptist churches were organized at Yankton and Vermillion. The

scattered Baptists were gathered together, and were greatly encouraged by the ministrations of the gospel.

In 1868, Rev. G. J. Johnson, D. D., Western Secretary of the American Baptist Publication Society, accompanied Mr. Rockwood on one of his regular missionary tours from Sioux City into Dakota Territory. The following extracts are taken from his letters written at Yankton, April 27, 1868, and published in the *Central Baptist*, at St. Louis, Mo.:

"Beautiful for situation is Yankton, the capital of Dakota. It is on an elevated plain, on the north bank of the Missouri river. It is sixty-five miles in a straight course northwest from Sioux City, and is in the southeast part of the territory. Only ten years ago the first white man settled here, and only eight years ago came the first white women. The only other towns of importance are Vermillion, thirty miles below, along the river, and Elk Point, about fifteen miles below Vermillion. These two towns are county seats, and each has possibly two hundred inhabitants. Sioux Falls on the Sioux river, was the first point at which a settlement was made, in 1856, but at the time of the Indian massacre in 1862, the place was abandoned, and now has a very small white population, beside the soldiers stationed there. Several days of travel and observation through this valley country have prepared us to pronounce it as rich and productive as any land that we have ever seen.

"Of course, in a territory only a few days more than seven years old, and where the population is so small and widely scattered, our denominational organizations must be few and feeble. Rev. J. E. Rockwood, of Sioux City, Iowa, who is Baptist bishop of all the northwestern part of Iowa, is sole bishop also of Dakota. He has traversed the entire settled portion of this territory, looked up the scattered Baptists, and organized three little churches, all there are as yet in Dakota. First, a church of seven members was organ-

ized in this city, Yankton, February 3, 1867; a second one of five members at Vermillion, February 16, 1868, and a third one yesterday, April 26, at Elk Point. There are about as many more Baptists in the vicinity of these little churches, ready to unite with them as soon as the opportunity is offered. There are probably fifty Baptists in all, scattered through the settlements of the territory, but no minister lives among them, and they have no house of worship. Surely this is with them a 'day of small things.'

"But there is a great future coming. There is yet to be a great population in Dakota, and this now wild territory is to become one of the great states of our Union. Then will our little churches become strong ones, and the few Baptists of today will be numbered by thousands. Notwithstanding, then, the work of Brother Rockwood may now appear so small, it is nevertheless great, not only in its importance to the present population of this territory, but in the fact that it is the foundation work for a great future."

These extracts from the correspondence of Dr. Johnson are given here as the testimony of one who in that early day was able to make a personal study of the field, and knew something of the character of the pioneer work done by Rev. J. E. Rockwood. The following sketch is a valuable contribution to the early Baptist history of South Dakota. It was prepared by Mr. Rockwood in 1892:

EARLY BAPTIST MOVEMENTS IN DAKOTA.

Since your request came for a historical paper, I have been searching such records as I have at my command. I will do the best I can in sketching early Baptist movements in Dakota. What I have to say will be largely autobiographical, for reasons which will be evident further on.

I reached Sioux City, Iowa, October 29, 1864. Brethren who knew more of the west than I did, seemed to



REV. J. E. ROCKWOOD.

shudder at the bravado with which I commenced my stage journey from central Iowa for the frontier at Sioux City, about two hundred miles distant. My inquiries at Sioux City concerning the region towards the setting sun, disclosed the fact that a few Baptists were known to be located at Yankton and Vermillion, and that Rev. Albert Gore was on a claim, at Brule Creek, six or seven miles north of Elk Point. He had preached occasionally at Sioux City. I do not think it was known at Sioux City that Rev. L. P. Judson was in the Territory of Dakota. How soon I became acquainted with Brother Gore I do not now remember. Probably not until Brother Judson left Dakota, which was on January 24, 1865. As he passed through the city he called on me, and reported the situation. I think that he had entered the territory with what was known as the New York Colony. He may have been largely instrumental in starting that movement. He certainly gave much of his time and labor to its interests. Some of the Baptists at Yankton must have known of him, but his own statements, and later inquiries made on the ground, coincide in showing that his evangelistic and missionary efforts are to be placed at a minimum. He left Dakota convinced that his colony was, for the time, a failure. The tension and drain of the civil war made its plans inopportune.

As Mr. Gore's commission dated from February, 1865, and my endorsement was given to the application, it is possible that he had reported the movements of Mr. Judson, and the possibility of his departure. During the first half of the time that he held his commission, I heard but little concerning him or his work. I was then too busy with our church building enterprise at Sioux City, and with my Iowa explorations, to go spying into a brother's work, especially as a region in Iowa sixty miles east and west, and reaching from the Minnesota line south to Council Bluffs, was the "vicinity" named in my commission. In September, 1865, Mr. Gore supplied my pulpit while I attended the Western Iowa association at Jefferson. As this re-

quired 320 miles travel with a pony, he came and went during my absence.

On Saturday, November 18, Rev. E. T. Hiscox, D. D., of New York and Rev. C. A. Bateman, then of Missouri, came to Sioux City. On Monday morning I drove to Elk Point and Brule Creek, taking both these brethren with me. The object of Dr. Hiscox's visit was a personal inspection of the home mission stations along what was then the border of the east side of the Rocky Mountains. Brother Gore's field was then the *ultima thule*, as mine had been earlier, and was later. I had already met Brother Gore at various times, and had sufficient knowledge of his work to have saved that long journey of nearly sixty miles, through a very sparsely settled country. I declined the responsibility of such a report, and insisted upon personal inspection by Dr. Hiscox. Of his interview with Brother Gore, and its results, I know nothing. I do know that while his commission made Yankton the center of his operations, he spent most of his time on his claim at Brule Creek, forty miles distant, and that he made few appointments for Sabbath services far or near.

Yet a broader view than this is due to Brother Gore and his work. The same conditions which made Brother Judson's movements futile, were still operative. In 1864, the only portions of the territory which were settled, were limited by the valley of the Missouri and in the region of Pembina. The Missouri valley settlements were stretched out one hundred miles westward, along the river. The civil war and the mountain gold fever had reduced the population of Sioux City from two thousand in 1859 to about eight hundred in 1864. The grasshopper raid of 1864 had compelled the temporary abandonment of a considerable proportion of homesteads in Dakota. The Indian scare, while it sent some away, saved that region for the time from utter ruin. It was the government expenditures, rather than the bullets of the soldiers, that protected the settlements. The vain marching and countermarching of the troops made them in some respects a

laughing stock. But those who knew laughed for another reason. Still it is true that the troops kept the people there, and kept the Indians away.

Under such conditions missionary work was possible only through the support of the Home Mission Society. The settlers had no money to help. Money was gathered only by those who speculated in government supplies, and was lavishly expended by them, but they never made good church deacons, and pastors could not depend on them for advice. No one dared to say that he and his family would report at roll call, after another trial at cropping the newly broken prairies. Brother Gore's latest connection with Baptist work in Dakota was really ended in December, 1865. His family had gone east, I think, the year before. He came to Sioux City and remained at our house until January 14, 1866, when he preached the sermon at the dedication of the first house of worship built by the First Baptist church in Sioux City. A day or two later he left us, going southward.

A member of a family living at Brule Creek, Dakota, boarded in my home during the winter of 1865-6. At the request of this family I visited Elk Point and Brule Creek and held services March 25, 1866. Home duties prevented further explorations for a time. January 1, 1867, with the mercury eight degrees below zero, I rode to Vermillion, and stopped with a brother Carpenter. The next day I drove to Yankton. There I found a Dr. Stevens, from below Elk Point. He was attending the territorial legislature. I stopped at the Bradley house with him. Next evening, Thursday, I preached in the Episcopal church. During this visit I made the acquaintance of Judge M. Congleton and wife, J. D. Vanderhule and wife, Mrs. Morrow, Mrs. Savage, and Mrs. Monroe—all Baptists, I believe. On the 4th I returned to Sioux City, sixty-five miles, reaching home in the evening, during a blizzard. I missed the road once in the darkness, and when I found it I had passed Dr. Stevens' house, my intended stopping place. I preferred the risk of a ten-mile drive *with* the drifting

snow storm, then increasing, rather than to face the northwest wind, though I knew that I was only a mile from the desired shelter.

On the first of February I drove again to Vermillion. Here I had to leave my sleigh and take to the saddle for a ride of thirty miles to Yankton. I preached there in the evening. On Sabbath afternoon, February 3, 1867, I organized the First Baptist church at Yankton, at the home of Judge Congleton. Among the constituent members were Judge Congleton and wife, Mr. and Mrs. Vanderhule, Mrs. Savage and Mrs. Morrow. Other preaching tours were made to Yankton and Vermillion and Elk Point, in the months of July, August, September, November and December, 1867, January, February, March, June, July and September, 1868. I preached in and near Yankton twenty-nine times. The latest date is that of two services held there August 1, 1869. The Yankton church reported by letter and delegates to the Western Iowa Baptist Association. Its name is on the pages of the minutes of that association as a member, I think as early as 1867, but certainly so in 1868. My records show that, commencing with my first trip to Yankton, in January, 1867, down to the organization of the church at Vermillion, I had preached in Dakota, west of the Sioux river, thirty-six times, within nine of the fourteen calendar months of this interval, and that sixteen other sermons followed, closing with August 1, 1869.

The Baptist church at Vermillion was organized February 16, 1868, in the old log school house, at the foot of the ravine, near where the town was formerly located. I have an indistinct recollection of statements connecting that building or its erection with the movement of troops sent to guard the settlements from Indian depredations. I had left home the day before, and found extremely muddy roads. I reached Vermillion late, but preached before sleeping. On the 15th I preached in the log school house twice, carried through the work of organization, and then preached in the school house about three miles north. The four ser-

vices, besides the extra work, fell within twenty-four hours. At the close I bade them drive with me where they pleased, and I dropped upon the straw in the wagon box to rest my bursting head. In less than thirty days from this I was lying on my bed at home, unconscious, nerveless, paralyzed. For five years mine was a fight with the imminence of death. I am thankful to believe that at the end of that time, I had so far recovered as to be no more liable to paralytic troubles than if I had never so suffered. The constituent members of the church at Vermillion were T. K. Hovey, Mrs. Electa B. Hovey, Sanford A. Ufford, Mrs. Wm. Shriner and Miss Rachael M. Ross (Mrs. H. J. Austin). On June 22 I baptized Sister Thompson in the Vermillion river, and in the evening she and her husband were received into the church. This church was also received into membership by the Western Iowa Baptist Association, September 4, 1868, and was represented by delegates T. K. Hovey and wife, and Rachael M. Ross.

The organization of the church at Elk Point occurred April 26, 1868. Rev. G. J. Johnson, D. D., district secretary of the Publication Society, was with me. He preached at Vermillion April 23, at Yankton on the 24th, and at Elk Point on the 25th and 26th. Deacon Weston and wife and two others responded to the call for organization. Nothing more was done at that time. I preached at Elk Point only once more, July 21. We had expected a larger membership. As matters turned out, the organization at Elk Point was merely nominal. As to officers, I think that only a clerk was chosen. The other churches, at Yankton and Vermillion, were fully officered and performed regular church work. Dr. Johnson took up collections for the Publication Society. I had at different times taken collections for the Home Mission Society. Through Dr. Johnson I received an appointment as a colporteur, and did some of that kind of work in the territory. I had expected to continue longer in the pastoral oversight of the three churches that were organized in Dakota, but my fight

for life was not yet over. For a considerable time I could do but little pulpit work. I suppose that after a time the churches ceased regular work until Rev. G. W. Freeman came.

I may add some statements showing under what difficulties I was laboring. The distance from Sioux City to Yankton was sixty-five miles. The nearest Baptist pastors in Iowa were at Dennison and Council Bluffs. Calls for work were incessant, east, north and south of Sioux City. All of this travel, and that to the associations and conventions, and into Dakota, had to be done by my own team. The services rendered in Dakota began March 25, 1865, and ended August 1, 1869. When I settled in Sioux City, in October, 1864, I had to go by stage from Boonesboro, Iowa, a distance of about two hundred miles. Since then, while engaged in this border warfare of nearly thirty years' duration, I have learned to face the storms of nature and of man, to suffer and to wait. The end will come by and by. As I look over the State Annuals, I see the growth of our churches since I gave myself to frontier work. All of the churches in the two Dakotas, and all in Nebraska except three, are later than my first work in what are now three states.

One of your inquiries remains unanswered. It is concerning the visit to Dakota of Rev. E. E. L. Taylor, D. D., who was then one of the corresponding secretaries of the Home Mission Society. He spent a few days in Dakota during the last week of July, 1866, visiting the Yankton Indian agency. His chief or only business while in Dakota was concerning a proposition of the government to furnish some of the Indian agencies with teachers appointed by the Home Mission Society, and paid by the government. His investigations led to an adverse report, and so far as Baptists were concerned, the matter passed out of sight.

When I left Sioux City and Dakota in 1869, the tide of immigration had but fairly reached us. I think that Sioux City doubled in population in 1869 and again in 1870. Dakota gained in like proportion. The uplands

began to be chosen for tillage as well as for grazing. Railroad communication was opened to Sioux City in 1868. My conveniences for travel were by stage coach, by pony express, and sometimes by ferries propelled by my own arms. As my avoirdupois never exceeded one hundred and twenty-five pounds, that brawn was never excessive. The roads between towns were lined with grass often ten feet high. To avoid the mud in summer I was accustomed, in going up the Missouri, to skirt the bluffs until they turned up the James river, and then go for miles through the grass when it was higher than my head when standing up in my carriage. My compass was sighting a point on the river when entering the grass, and a straight trail afterward. Dry matches in my pocket were my fire guard in the spring and autumn months.

I am thankful for the opportunity to be able to do what I did in the early days of Dakota. I would be glad to greet once more the friends I then knew. Some time, perhaps, I may see Dakota again—but *my Dakota*, of the '60's, is gone forever.

CHAPTER VIII.

CHAPLAIN GEORGE D. CROCKER.

Among the earliest pioneers in Dakota Territory was Rev. George D. Crocker. Having served as chaplain of a New York regiment during the civil war, he was appointed chaplain in the regular army in 1867, and was at once assigned to duty at Fort Wadsworth, Dakota, in what afterwards became known as the Sisseton Reservation. In 1870, his post of duty was changed to Fort Sully, where he remained until 1885. His term of service in Dakota covered a period of eighteen years. Those under his immediate care as chaplain were the officers and soldiers at the military posts where he was stationed. To them he was conscientiously faithful, seeking to promote their moral and spiritual condition. As the result of his labors conversions were frequent. The *Standard*, in May 1875, gives an account of a revival at Fort Sully. By the kind co-operation of the post commandant and the post quartermaster, a convenient baptistry was constructed at the fort, and three soldiers were then baptized. Others were baptized afterwards. The writer has interviewed several officers of the regular army, who were stationed at these military posts, and all have spoken in the highest terms of the gentlemanly bearing and Christian fidelity of Chaplain Crocker.

But faithful services rendered to those who were specially under his religious oversight did not fill up



CHAPLAIN GEORGE D. CROCKER.

1807-1885.

the measure of his usefulness. He sought to help others, at first the Indians to whom he could tell the good news of the gospel in their own language, and afterwards it was his delight to cheer and comfort the incoming settlers, who were scattered as sheep having no shepherd. Through the *Standard*, and other religious newspapers, he occasionally gave notice to the early settlers, of the fact of his being stationed at Fort Sully, and his readiness to respond to any calls for religious services, or assistance and comfort in cases of sickness or death.

As a military officer, he could not engage in distinctively denominational work, yet through frequent visits and sermons preached, he was mainly instrumental in the organization of the Baptist churches at Pierre and Blunt. Among the homes in Pierre where he was always a welcome guest was that of Hon. D. C. Mead. In answer to a request for reminiscences concerning Chaplain Crocker, Mrs. Mead describes the zeal and interest shown by him in the matter of a church organization, his deep spirituality, his gentleness, and his earnest desire to do good to others, and says, "My thought of him is that of a pure, white soul, doing the kindest thing in the kindest way." One of the tributes to his life and character, published after his death, in 1888, by one who knew him best says, "The Christian character of this departed saint was one of strength and beauty. His daily walk and conversation exemplified, to a remarkable degree, the doctrines of the gospel which it was his delight to preach. A peculiar tenderness and sweetness of disposition, and a spirit of love and charity towards all, were most happily united with a firm unwavering adherence to his views of duty and doctrine."

At the request of the writer, who felt that the services rendered by Chaplain Crocker entitled him to an honored record among the faithful pioneers in the Baptist history of South Dakota, the following sketch of his life and work has been prepared by one of his daughters, Miss Mary G. Crocker, of Denver, Col.:

George Dauchy Crocker was born at Ridgefield, Conn., December 25, 1822. He was of Huguenot ancestry, being descended on the maternal side from one Jacques D'Auchy, the story of whose martyrdom is detailed in Benedict's "History of the Baptists." His father was a useful local preacher of the Methodist church at Ridgefield. He was converted at the age of 16 years, in Detroit, Mich., and was baptized at Danbury, Conn., by Rev. Addison Parker. In 1843 he was licensed to preach by the Second Baptist church of Danbury. He received his education at the Hamilton Literary and Theological Institution (now Colgate University).

In 1845 Mr. Crocker was ordained by a council called by the Baptist church of Cross River, N. Y. He was afterward pastor at Cross River and Ithaca, N. Y., South Groton, Newburyport and Edgerton, Mass., and Phoenix, R. I., and for some years was city missionary at Paterson, N. J. In 1852 he married Miss Lydia Allen, of Providence, R. I., who survives him, with a son and two daughters.

In 1861 he received an appointment as chaplain of the Sixth New York Volunteer Cavalry, and rendered faithful service throughout the war. Having been thus identified with the army for that long and trying term, it was but natural that his interest in the army, and his missionary zeal for his Master, should prompt him to seek an appointment in the regular army. From the date of that appointment, in 1867, until 1885, he was stationed at two garrisons in Dakota Territory—Fort Wadsworth (afterwards Fort Sisseton), and Fort Sully—both now abandoned.

It was during these riper years of his ministry, and on pioneer ground, that the most efficient and telling work of his life was done. Although his mission as an army chaplain was chiefly to those connected with the military posts at which he was stationed, and these army duties were not neglected, yet he considered it his duty, and made it his privilege, to preach and minister, wherever opportunity offered, to the Sioux Indians, whose language he learned, and who looked reverently upon him as their friend, when by most of the whites they were regarded with suspicion, or even disgust. Many a time in a smoky "teepee" or a stifling log hut, he gathered a little audience of dusky listeners, and, with his Dakota Indian Bible in hand, gave them the word of eternal life. And many a time in his journeyings with his family over prairie and along river bottom, he would stop a traveling party of Indians, or one lone individual, and after preliminary courtesies, give them the good news in their own tongue. His quarters at Fort Sully were the goal of any poor red man in distress of any kind, and many of these heard the gospel there for the first time in their lives. The seed was sown beside all waters, and only One knows what prospered, this or that.

When, however, the lands in Dakota were surveyed and thrown open by the government to settlement, and little claim shanties and primitive hamlets began to spring up here and there, the chaplain considered his field enlarged, and his call to service in the "regions beyond" was gladly answered. Then it was his delight to drive out from Fort Sully, get acquainted with the people, and, when his duties at the garrison would allow, hold a gospel service with those whose only opportunity it was to hear the gospel preached. In the kindly offered homes of the settlers, and later in school houses, or in the open air, these simple services were held, followed by the brotherly hand-grasp with those in whose welfare he was genuinely interested, and who learned to look upon the chaplain's face, with its crown of snowy hair, and with peace and good-will

beaming from it, as the face of their tried and true friend.

This work, as well as that at the fort, was of necessity, not upon a distinctively denominational basis. It was when a little company of Baptists was found among the new comers to the new settlement, since well known as Pierre, that his most fervid interest was awakened and centered. Recognizing the importance of the geographical location of the town, and delighting in the fellowship of brother Baptists, from which he had been almost entirely cut off, he made frequent journeys with his family, driving through bitter cold, or burning heat, from his station, a distance of thirty miles, that he might meet with and encourage these pioneers of the Baptist brotherhood of Pierre, since become a goodly band. When an organization was effected, and a place of meeting secured, his satisfaction and gratitude were great. The wilderness blossomed as the rose. To have a part, however small, in the fulfilling of that blessed prophecy, and in the coming of the kingdom among men, is no small thing. Although very much of Chaplain Crocker's work was most quietly done, and in his retiring spirit he took no honor or credit to himself, even though from much of his work there was no apparent result, yet it is not too much to say that the seed of the kingdom, sown thus upon the virgin soil of the frontier, has in these later days, borne some fruit in the religious history of South Dakota.

In 1885, Chaplain Crocker was appointed Superintendent of Education in the army, and stationed at St. Louis, where he remained until retired, according to army regulation, at the age of 64, in 1886. Some time was then spent in Detroit, Mich., where he expected to make the home of his declining years, and where the ministry of the beloved Dr. Z. Grenell was a source of great delight to him. Later, as health failed, he was taken to the seashore, in the hope of recovery, but after a long and distressing mental and physical illness, the faithful servant went from the home of his son, at Kankakee, Ill., to his eternal home, April 21, 1888.

Chaplain Crocker's devotion to his Master, to duty, and to doctrine, were his strongest characteristics, and his delight in the prosperity of his beloved denomination, was among his chief joys. The record of such a life is written above, and in the hearts of many, dusky of face, as well as white, who loved him, and to whom he pointed the way of life, in South Dakota.

CHAPTER IX.

REV. GEORGE W. FREEMAN.

The most conspicuous figure in the group of early pioneer laborers in South Dakota is Rev. George W. Freeman. He was born in Stockbridge, N. Y., August 10, 1819. After completing his education he came to Wisconsin in 1851, and became pastor at Whitewater. Other pastorates in Wisconsin were at Horicon, Lake City, New Lisbon, and Kilbourn City. For several years he had charge of a young ladies' seminary at Fox Lake, Wisconsin. During the progress of the work of building the Union Pacific and Central Pacific railroads, he was employed by the American Baptist Home Mission Society to lead in pioneer missionary work at various important points along the lines of these transcontinental roads between Omaha and the Pacific coast. Several churches were organized and houses of worship built under his superintendence.

After a preliminary visit to Dakota in 1870, he was appointed general missionary for the territory. He entered on the duties of this office March 1, 1871, and served two years and a half. During that time ten new churches were organized and several houses of worship were built. Nearly all of the white population of Dakota were then living in scattered settlements in a few of the southern counties of the territory. Though alone at first, except Chaplain G. D. Crocker, of the

regular army, who was stationed at Fort Sully, and Rev. P. A. Ring, pastor of the Swedish Baptist church at Big Springs, other pioneer ministers soon came to serve as pastors of newly organized churches.

Reference is made elsewhere to the services rendered by Mr. Freeman, and a fuller account is given in the accompanying historical paper, furnished by him. For some years after he ceased to be general missionary, he was pastor at Elk Point, and here he made his home from 1871 until he was taken to his heavenly home. During the last nine or ten years of his life, while not serving anywhere as pastor, he rendered excellent service as supply on various pastorless fields. He did not want to be idle, but desired to be useful while he lived, and this desire was gratified. Though always a warm and generous friend of Sioux Falls University, and actively identified with it from its beginning, he was able during the last few months of his life to render specially helpful service as its financial agent, in active measures for removing its indebtedness and increasing its endowment. He died suddenly, of heart failure, at his home in Elk Point, March 13, 1895. A life that had always been active and useful came, almost without warning, to its honorable ending. His death is mourned by those who remember him during the period of his pioneer work, and by many who knew him after he had reached a ripe old age. After impressive funeral services at the Baptist church, his remains were taken for burial to Lake City, Minnesota.

The following condensed historical sketch was prepared by Mr. Freeman in September, 1874. This early date will explain references to preliminary missionary work on one or two fields where now there are flourish-

ing Baptist churches. In explanation of the reference to the organization of churches at Yankton in 1867, and at Vermillion and Elk Point in 1868, the reader is referred to the historical paper furnished by Mr. Rockwood, and published in Chapter VII. For information concerning the services rendered in 1864 and 1865 by Rev. L. P. Judson and Rev. Albert Gore, see Chapter VI.

The American Baptist Home Mission Society, in its report for 1873, has the following item: "Our first missionary to Dakota was Rev. L. P. Judson, who went there in 1864." As the result of diligent inquiry one Baptist was found in Yankton who had seen and heard him. For a short time he was there engaged in secular business, and in connection therewith, preached two or three discourses.

In 1867 Rev. J. E. Rockwood, missionary pastor at Sioux City, Iowa, make some visits up the Missouri river, preaching at Elk Point, Vermillion and Yankton. On February 3, 1867, he organized a Baptist church at Yankton. In connection with this movement at Yankton, preliminary organizations were effected at Elk Point and Vermillion. The date of the organization at Vermillion was February 16, 1868. On account of failing health he resigned his charge at Sioux City (August, 1869), and these interests were left with no one to care for them. It would be unjust to Bro. Rockwood not to make honorable mention of his zeal and devotion to this work, the self-denial and sacrifices necessary in order to visit this wild country, and preach the gospel to the Lord's poor in these regions lying beyond his regular field.

The Big Springs Swedish Baptist church was organized in July, 1869, Rev. P. A. Ring, pastor.

In November, 1870, while engaged in general missionary work on the Union and Central Pacific railroads, I felt moved in spirit to visit Dakota, and learn the wants



REV. GEORGE W. FREEMAN.

1871-1895.

FIRST GENERAL MISSIONARY, 1871-1874.

of the people. I came to Elk Point December 12, 1870, and the same week visited Vermillion and Yankton. On Tuesday evening, December 20, met at the residence of M. D. Thompson and there organized (reorganized) the First Baptist church of Vermillion. At that meeting plans were adopted and subscriptions begun for a house of worship.

I reported to the Home Mission Society my impressions of the field and its pressing needs, and was appointed general missionary for the Territory of Dakota. On the first day of March, 1871, I came to Dakota for aggressive work, beginning at Elk Point. On March 11, I organized there a Baptist church. At that time the nearest English-speaking Baptist minister was at Council Bluffs and Omaha, nearly 150 miles south. [Chaplain G. D. Crocker, of the regular army, was then stationed at Fort Sully. T. M. S.] On the 25th of the same month I organized a Baptist church at Sioux Valley, called afterward Leroy, later Portlandville, now Akron. These churches were all supplied by the general missionary until October following, when Rev. J. H. Young became pastor of the Elk Point and Sioux Valley churches. His ordination, which occurred at Elk Point, January 17, 1872, was the first in the territory. He soon after became pastor at Yankton, and having proved unworthy of his trust, he was deposed from the ministry November 12, 1872. Rev. E. H. Hurlbutt became pastor at Vermillion, September 1, 1871, and served one year and a half. Rev. T. H. Judson settled as pastor at Elk Point, October 3, 1872, and after a year of service there, was called to Vermillion. The Swedish church at Bloomingdale was organized by Rev. P. A. Ring, October 15, 1871. Brother J. Peterson was soon after ordained and became its first pastor.

In the spring of 1873, the house of worship at Elk Point was begun, and finished a few months later. Rev. J. P. Coffman, became pastor there January 9, 1874. The Lodi church was organized by the general missionary July 13, 1871. In the following November

Rev. J. L. Coppoc became pastor. The following winter was one of unusual severity. Roads became blockaded, and the people could not attend appointments for preaching. Brother Coppoc was environed by many difficulties of so serious a character as to have driven a man of weaker faith from the field. On the first of October, 1872, he became pastor of the Sioux Valley church, and served it until February, 1874. Rev. F. Bower became pastor at Yankton, February 1, 1874 but remained only a few months.

The church at Canton was organized March 18, 1872. In October, 1871, Rev. J. J. McIntire came to the territory and established a home on the Vermillion river, near Hurley. In connection with other points he served the church at Canton. These visits and the services rendered were attended with good results. The scattered sheep of the Baptist fold were gathered in, and the field was held for the coming settled pastor. At first Brother McIntire traversed a wild and sparsely settled country to reach his appointments, with no roads except the faint trails made by himself and others in going to their new homes. These visits meant toil, hardship, exposure, and often peril. Rev. V. B. Conklin settled at Canton in October, 1873, and became missionary for Lincoln county. The Danish Baptists organized the Baptist church at Lodi, March 25, 1872. This soon increased to over forty members, many of the members living nearly twenty miles distant. This led the following year to a friendly division, and resulted in the organization, December 31, 1873, of the Danish church at Daneville.

In the fall of 1871 the general missionary visited and held services in Dell Rapids. Helpful and encouraging visits were made by Prof. A. Bush of Osage, Iowa, who, on the 21st of July, 1872, organized a Baptist church, which was recognized by the general missionary on the 28th of the same month. On the first of June, 1872, Rev. William Hill became the first pastor of the church. This was then the most northern church or mission in Dakota, except the Indian mission

at Flandreau, conducted by the Presbyterian board. The Swan Lake church, now Hurley, was organized December 9, 1872, as the result of revival meetings conducted by Rev. J. J. McIntire. He was called as its pastor on the day of its organization.

The Baptist church of Finlay, now Parker, was organized by the general missionary and Brother McIntire, December 25, 1872. The services were held on the evening of Christmas day, at the residence of Rev. J. J. McIntire. This organization occupies an important field. The Gayville church was organized June 7, 1873, with nine members. This field was early occupied by Rev. E. H. Hurlbutt, through whom the organization was effected, assisted by Rev. J. J. McIntire. Initial steps were taken to erect a chapel at this place. No chapel was built, and for several years the church has been extinct. Sioux Falls has been visited from time to time and services held by the general missionary. Frequent conferences have been held with the few Baptists in that place with reference to an organization. On the 29th of June, 1873, a service was held there. This was followed by a canvass of the community. Ten Baptists were found, willing to enter into an organization, but as others hesitated, no church was organized at that time.

The Southern Dakota Baptist Association was organized at Vermillion, with nine churches and seven ministers, including the general missionary, and 157 members. The date of its organization was June 5, 1872, on the day following the dedication of the new house of worship erected by the Vermillion church. The officers elected were the following: Rev. G. W. Freeman, moderator; Martin J. Lewis, clerk; Rev. E. H. Hurlbutt, corresponding secretary; and Deacon M. D. Weston, treasurer. This gathering was fully attended, and was characterized by a unity of purpose to go forth and occupy this fair country for Christ.

The first Baptist house of worship dedicated in Dakota was the one at Vermillion, June 4, 1872. At the

laying of the corner-stone of the present house of worship October 8, 1889, a brief historical sketch, having special reference to the first building, was read by Rev. G. W. Freeman. From that paper the following extracts are taken:

"At a meeting of the church held December 20, 1870, plans for building a chapel were examined and discussed. It resulted in the adoption of a resolution to build, at an early day, after the model of the house which has been in use for more than seventeen years. During the winter material for building was secured. On a careful survey of the townsite it was decided that the most central location, and easiest of access to the people both in the village and the country was at the mouth of the large ravine, through which passed nearly all who traveled to and from the table lands. At that time only a few people were living on the bluffs.

Captain Nelson Miner offered the Baptist church a deed of three full lots on the west side of the street at the mouth of the ravine. This gift was gratefully accepted. For ten years it seemed to all, and was in fact, the most central location for a church, up to the disastrous flood in March, 1881. A young Baptist brother, of limited means, named A. T. Force, subscribed one hundred dollars towards the erection of the building. Being by trade a carpenter, he was chosen to take charge of the work, which was begun May 1, 1871, and completed in the spring of 1882. It was dedicated free from debt, on the evening of June 4, 1872, Rev. T. H. Young, preaching the dedication sermon. The actual cost of the building was $2,200. If donations of labor and materials were included the total valuation could not be less than $2,500. About four years later a lecture room was added, costing about $400.

"Soon after the dedication Mr. Chas. H. True, editor and proprietor of the Vermillion Republican, led in an undertaking to secure a suitable bell for the church building. The effort was successful. This was the first Protestant church bell in the Territory of Dakota.

In the darkness of that sad night in March, 1881, when the flood waters of the American Amazon poured through the streets of Vermillion, that bell rang out the warning of danger, and awakened the sleeping citizens so that they could flee for safety to the bluffs. If it had not been for the warning tones of that church bell, by which the people were aroused to know their danger, many of them would undoubtedly have perished in the flood which carried away one hundred and eighteen buildings. The Baptist church building was saved. The location of Vermillion was at once changed from the low lands to the bluffs overlooking its former site. The church building which had for years been centrally located, was now out of the way, and not easily accessible to the people. An unsuccessful effort was made to sell the property. It was then decided to move it up the long ravine to the bluffs on which Vermillion was rapidly being rebuilt. The lecture room was first taken away and moved to its present location as a part of the present parsonage. The church building was then removed in September, 1881, to its present site, greatly to the joy and satisfaction of the church. For more than three years there had been no pastor to lead and feed the flock. Since the removal of the building and the improvements and additions made, there has been almost continual pastoral work on this field, and a good measure of prosperity as its fruitage."

CHAPTER X.

REV. E. H. HURLBUTT.

The first general missionary Rev. G. W. Freeman, was six months on his field before the first English speaking pastor was secured, Rev. E. H. Hurlbutt. He came from Jefferson City, Mo., and settled as pastor of the church at Vermillion, September 1, 1871. He was an active force among the pioneer workers in Dakota Territory. He served as pastor of several churches, some of which he organized. His daughter became the wife of Mr. D. P. Ward, who was for several years State Sunday school Missionary for South Dakota. After seventeen years of pioneer service and hardship, on account of failing health, Mr. Hurlbutt removed, in 1888, to Oilville, Virginia. He has furnished the following statement of his Dakota experiences and labors. It is very brief on account of a disabled hand, which makes writing painful and difficult.

During a successful pastorate at Jefferson City, Mo., I was invited by Rev. G. W. Freeman, general missionary, to come to Dakota Territory. I came, and accepted the call of the church at Vermillion, September 1, 1871. I was the first American Baptist pastor settled in the Territory. A Swedish pastor, Rev. P. A. Ring, was already settled at Big Springs. This pastorate at Vermillion lasted a year and a half. It would have continued longer but for outside interference. While serving the church there their house of worship was completed, and dedicated free from debt, June 4, 1872.



REV. E. H. HURLBUTT,

1871–1888.

On the following day the first Baptist association was organized at Vermillion.

During 1873-4 I supplied some out-stations, including one near Gayville, which culminated in the organization of a Baptist church there, June 7, 1873. The prospects for this church were at first very encouraging. A lot was donoted, and most of the lumber was secured for building a house or worship, when the mill and lumber interests just above were moved elsewhere. With that removal followed the scattering of nearly all the active elements in the church. The church clerk, with his family, returned to Iowa. Only one Baptist family was left, Deacon Langdale and his wife. The Gayville Baptist church thus passed out of existence. One had been baptized there, and others were expecting to unite with the organization. From this time forward services were transferred to the new railroad station at Meckling, and several of our people there later became members of the church at Vermillion. I baptized one at Lodi.

During 1874-5, other stations were occupied. Meanwhile I had been induced to file upon a homestead in Lincoln county. In the spring of 1876 I was called there to attend a funeral. This was on Saturday. Being informed that the recent high waters had carried away many of the bridges, and that it would be impossible for me to reach my appointment at Meckling, on the following day, I yielded to their earnest entreaty to remain and preach on Sunday. This appointment was continued through the summer every four weeks, and through the winter with rapidly increasing interest, until special meetings became necessary. Later in the winter souls were coming into the kingdom, until in the spring of 1877, we felt warranted in organizing a church, which later became known as the Centerville Baptist church. The town of Centerville was not then in existence. The services were held, part of the time, in a small school house, but generally in the home of Deacon B. F. Putnam. The family cheerfully arranged the house to accommodate these gatherings, which were then held once in two weeks.

During this same winter, 1877, I had been prevailed upon to fill appointments every two weeks in Deacon Kinsley's neighborhood, west of Canton, during Rev. V. B. Conklin's absence in the east. This was the east branch of the Lincoln church. A deep religious interest was soon developed. I was responsible for the work there and at Deacon Putnam's neighborhood, nearly twenty miles away, and at the same time I was teaching school. On Brother Conklin's return several converts were baptized by him. I baptized two, one of them being my own daughter. Soon after the organization of the church at Deacon Putnam's, now Centerville. I was invited to divide my time as pastor equally between the Centerville church and the Baptist church of Sunnyside. This latter church some years after became extinct. Some who had once been enrolled among its members entered a new organization at Beresford in 1890. Baptisms during that pastorate numbered twenty or more. I resigned as pastor at Sunnyside in November, 1881, and at Centerville in July, 1882. During this period I spent the winter of 1879-80 in the east, engaged in evangelistic work, and visiting my mother, and the scenes of my childhood days. This was the first real vacation I had had since entering the ministry in 1864.

After my return I was called to the pastorate of the church in Akron, which continued through 1882 and 1883. While pastor there a parsonage was built. I did a large proportion of the work on it myself. Again I was absent from Dakota in the spring of 1884, serving for three months as supply for the Baptist church in Judsonia, Arkansas. Thenceforward my labors were increasingly interfered with by the growing serious effects of an accident which came near costing me my life, having been thrown from a loaded wagon. One wheel passed over my breast and left lung, and I was picked up as one supposed to be dead. As the years passed by, on the approach of cold weather, my side troubled me more and more each winter. In the spring of 1880 we turned southward to seek a milder climate, and since then my health has gradually improved.



REV. J. J. McINTIRE.

1871–1899.

TERRITORIAL SUPERINTENDENT OF PUBLIC INSTRUCTION, 1875–6.

PRESIDENT SOUTH DAKOTA BAPTIST CONVENTION, 1895.

CHAPTER XI.

REV. J. J. McINTIRE.

The oldest surviving pioneer missionary who yet remains in South Dakota, is Rev. J. J. McIntire. After graduating at Rochester University and Rochester Theological Seminary he came to Wisconsin. Several years were spent there as pastor and teacher. In October, 1871, he came to Dakota and engaged actively in missionary work. In the early days of the territory he was Territorial Superintendent of Public Instruction, and afterwards served several years as a teacher. Most of the time, however, has been devoted to the active work of the ministry. He is the oldest pastor in the state. He has been prevailed upon to record some of the many trying and interesting experiences of pioneer missionary life. The following historical paper furnishes a valuable and interesting chapter in the early Baptist history of South Dakota.

THE PIONEER BAPTISTS OF DAKOTA.

I have consented, after urgent solicitation, to give a brief sketch of the early history of the Baptists of Dakota. This paper will include references to some of the personal labors and experiences of the pioneers who led the way in planting churches, and laying the foundations of our denominational work.

On the 17th of October, 1871, we reached our location on the Vermillion river, ten miles from the nearest settler. Our first Sunday was spent in Vermillion,

where we found the Rev. E. H. Hurlbutt. He had preceded us by eighteen days, and had just become pastor at Vermillion. Rev. G. W. Freeman had visited that place in December, 1870, and on the 20th day of that month, he revived the organization of the Vermillion Baptist church, which was begun by Rev. J. E. Rockwood, February 16, 1868. Of churches now existing that stands recorded as the first American Baptist church organized in the Territory of Dakota. Two months later, on the first of March, 1871, Rev. G. W. Freeman came to Elk Point, and became general missionary for what was then the Territory of Dakota. These two brethren, Freeman and Hurlbutt, were at that time the only English speaking Baptist ministers in the territory, with the exception of Rev. G. D. Crocker, chaplain in the regular army, who was then stationed at Fort Sully.

We learned that Baptist churches had been organized at Yankton, February 3, 1867, and at Vermillion, February 16, 1868, and in April, 1868, a preliminary organization at Elk Point, by Rev. J. E. Rockwood, missionary pastor at Sioux City. Mr. Rockwood is still living at Peru, Nebraska. His name should go down to history as that of the first Baptist minister who did successful religious work here in the planting of churches. The faithful labors of this self-sacrificing man of God should not be overlooked in the truthful history of our denomination here, in the days of its infancy. We doubt not that the book in which the recording angel writes, contains a record of trials and sufferings experienced by this brother, as he pushed his way from settlement to settlement, in search of the scattered ones whom he desired to gather up, and to whom he gave the bread of life; but the story of his difficulties and hardships in fording streams, wading through deep snows and breasting severe storms, can never be told on earth except by himself. His visits to the new settlements along the Missouri river began in March, 1866, and ended in August, 1869. In July, 1869, Rev. P. A. Ring, a Baptist minister from Sweden,

organized a Swedish Baptist church at Big Springs, in Union county. This church has been greatly blessed as a source of spiritual power, and a center of religious influence, among the numerous Swedes and other nationalities in that thickly settled region.

In the summer of 1872, by the aid of Prof. Alva Bush and Rev. H. J. Parker of Iowa, the church at Dell Rapids was organized. Rev. Wm. T. Hill became its first pastor June 7, 1872.

On March 18, 1872, Rev. G. W. Freeman opened preaching stations in Lincoln county, and organized the scattered Baptists into a church, with headquarters at Canton. Most of the preaching was done in private houses throughout the county. At that time there were no school houses except in the small towns along the river. There were no railways, and no means of travel except by private conveyance. There had been no advantage gained to relieve the tediousness and suffering of long rides across the prairies, since the time when Rev. J. E. Rockwood left Dakota. What we have said of the trials and sacrifices of that brother, must therefore be equally true of Rev. G. W. Freeman. But his faith in God, and his love for pioneer work, urged him on, and he lived to see the wonderful success of the cause, in the introduction of which he acted so conspicuous a part.

In June, 1872, the writer, under the advice of the general missionary, received from the American Home Mission Society, a commission to labor in Turner, Clay and Lincoln counties. His preaching stations were at Canton, Lodi, Finlay, Swan Lake, and two outstations, one west of Canton, and the other northwest of Lodi. Starting from Finlay, in Turner county, his field required a ride of from seventy-five to one hundred and fifty miles each week. At times, when the streams were swollen after heavy rains, or the roads drifted on account of snow, it was necessary to go a long way around in order to reach these stations. This caused much more travel some weeks than others, yet not more than one appointment was missed during two years of

labor. We will relate two or three incidents which will show something of the difficulties, and sometimes dangers, to which those who were determined to be prompt and faithful were exposed.

On one occasion, in the summer of 1872, the writer was at Meckling, five miles west of Vermillion, late on Saturday afternoon, on his way to fill an appointment at Swan Lake, near Hurley. He must travel thirty-five miles to the north before 11 o'clock the following day. It was at that season of the year when the melted snows on the Rocky Mountains were pouring down the Missouri river, and overflowing its banks. The river bottom, or valley, was covered, most of the way, with water from one to four feet deep. It was three miles from the hotel where the missionary stopped to feed his horse and rest, to the table land. On the north side of the river, near this table land, is Clay Creek. This stream, which was then from five to ten feet deep, must be crossed in going to Swan Lake. The missionary was hitching up his horse when the hotel proprietor, not knowing the name or business of his guest, said: "My friend, you cannot cross the creek tonight. For three miles you will have to wade in water two to three feet deep. It will be dark before you can get to the creek, and its waters are so deep that you will be drowned if you attempt to cross." "But I must go," was the reply, "for the people who live several miles away will be at the meeting tomorrow, and I must not disappoint them." "A preacher, hey? Well, that won't save you from being drowned. If you are short of money, as most preachers are, you are welcome to the best that we can give you, if you won't attempt to cross that creek tonight."

Just as the missionary was ready to start two men drove up who had crossed the stream. They assured him that what the hotel keeper had said was true, and stated that they and their horses had to swim across the creek after drawing their wagon over by means of ropes. This statement led him to accept the invitation to remain at the hotel until morning. As soon as day-

light appeared, he arose and started. After driving in water axle deep for nearly two hours he reached the creek. Finding near its banks a knoll which was out of water, he drove his carriage upon it, and divesting himself of all of his clothing, he plunged into the stream to ascertain its depth. He found one place that he could ford by holding his head back and walking on tiptoe. He returned, and holding his clothing at arm's length above his head, took it across. Then, in like manner, he took over his robe, cushions, horse feed, etc., until he had made five trips across the stream. Then he led his horse, which being of the pony order, had to swim and draw the submerged buggy with him. In a little while the man whose motto was, "Never disappoint a congregation," was on his way. Just as the people had gathered in the first school house ever built in Turner county, he entered the house, strong in faith, and though weary and hungry, experienced, with the congregation, the fulfillment of the promise: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

At another time, in March, 1873, the melted snow filled the small streams and valleys, and rendered it both difficult and dangerous to cross the prairies. The missionary, who had an appointment at Canton, twenty-five miles southeast of where he lived, was obliged to go south forty miles to Bloomingdale, where there was a bridge across the river. This brought him below where Saddle Creek and other streams, which were not then fordable, empty into the river. Then he must go forty miles northeast in order to get to Canton. Sunday was a fair day, and there were good congregations, several of the people coming a long distance, but best of all Jesus was there. All thanked God and took courage.

On Monday, as the waters had settled somewhat, the missionary thought that possibly he could return to his home by going across the prairies. On reaching Saddle Creek, he found that it contained a solid bed of unmelted snow, at least three feet deep, which had been

blown into the bed of the stream by the fierce winter winds. Over this snow was flowing from three to four feet of water, making the depth of both snow and water from six to seven feet. Finding what he supposed was a comparatively shallow place he rode in, but the depth was much greater than he expected. When about half way across his horse was unable to go further. To turn around was impossible. In horror he dismounted, and settling in the snow above his knees, and in the water to his shoulders, though in danger of being trampled under by the struggling horse, he succeeded in removing the saddle, bridle and blanket, and getting them safely across the stream. He then returned to the discouraged horse, and held his head out of the water until sufficiently rested to make a powerful effort, which was successful. Twelve miles must yet be traveled to reach the nearest house, which was home. Wet to the shoulders, and with boots filled with ice cold water, against a bleak March wind, the missionary rode over the trackless prairie. When he reached home he called for help, and was assisted from his horse into the house in an almost helpless condition.

At another time, during the same year, in the month of October, on his way to an appointment, after wandering many miles in the darkness, he had to lie all night on the prairie. He did not have even an overcoat for a covering, but he had his buggy cushion for a pillow. The next morning he found himself fifteen miles from any settlement. About ten o'clock he reached the place of his appointment, in time to relieve his hunger before the services began. On another occasion, on a foggy day, he described two entire circles of about fourteen miles each, as nearly as he could judge from the time occupied in driving.

The relation of these events may seem strange to those who have had no such experience, but at the time of which we write, in this then new country, there were no roads to follow, no bridges over streams and rivers, and only a few houses, and they were mainly sod shanties, to serve as waymarks. Even at midday one was

liable to lose his way if the sun was concealed by clouds. How different now! Surely we may exclaim: "What hath God wrought as the result of the prayers and tears and labors of his people here!"

Let us return and trace our Baptist cause in its infancy a little further. In the fall of 1872 the labors of the writer, who was missionary at Swan Lake and Finlay, were greatly blessed, and the general missionary was invited to assist in a series of meetings. As a result a church was organized by Brother Freeman and the writer on the 24th day of December. On the following day (Christmas) the Finlay church was organized by the same persons in the home of J. J. McIntire. Soon after several were added to the church by baptism. A few years later the Swan Lake church was removed to Hurley, and is now known as the First Baptist church of Hurley. The Finlay church was removed to Parker, and is now known as the First Baptist church of Parker. This has become one of the strongest and best churches in the state.

In the autumn of 1872 Rev. T. H. Judson settled at Elk Point, and rendered valuable assistance to the general missionary in his work in Union and Clay counties. He afterwards removed to Turner county, and preached at Swan Lake, Finlay, and other places. He traveled extensively as missionary along the Vermillion river, as far north as Montrose and other points, and did excellent work in the Master's vineyard until 1884, when he was called to his reward. In January, 1874, Rev. J. P. Coffman came to Dakota to identify himself with our cause. He also settled first at Elk Point. He did faithful service during that most distressing period, the "grasshopper raid." He, too, after a few years, settled in Turner county, preaching here and there, wherever he found an open door. From the time he joined us, for many years he was in the front rank of our standard bearers, battling for the cause of God and truth. The hearts of the few leaders who were here were made glad when this zealous brother came to help us.

In the fall of 1873 Rev. V. B. Conklin, another tried and reliable spiritual helper, came to aid us. He settled in Lincoln county, with headquarters first at Canton, and afterwards at Lincoln Center. The writer having been chosen as superintendent of public instruction for the Territory of Dakota, Brother Conklin was for a time left alone in carrying forward the work in that county. He, like all the others who have been mentioned, came to join the pioneer band under the supervision of our general missionary. With them he sacrificed and toiled, and with some of them he still lives, to rejoice over the success which has been achieved by those who have worked all along the line from that time down to the present. In 1874 Rev. A. W. Hilton entered the Dakota field. He at once began work with a zeal that proved his devotion to the cause, and endeared him to those in whose labors he came to share. He did much missionary work in Turner and Minnehaha counties, and in southern Minnesota. After about eight years of excellent service he was released from earthly toil.

During the years 1876 and 1877 comparatively few new missionaries came, and but little was accomplished. Immigration had been checked by grasshoppers. In 1879 and 1880 many homeseekers came to the territory, and with them were several Baptist ministers. New churches were organized. From that time to the present our cause has been prospering. Today we have great reason for lifting our hearts to God in thanksgiving for what He has enabled us to accomplish.

On the 5th of June, 1872, the first association of Baptists in the territory was held at Vermillion, in the only Baptist house of worship in Dakota. It was composed of delegates from nine churches. The earnestness and faith there manifested gave promise of the future. The hopes and expectations of that day, some of the brethren have lived to see realized. The prayers that were offered for the spread of the truth have in large measure been answered. The weak, by the help of God and faithful workmen, have been made strong.

"The little one has become a thousand." Behold the contrast! Then there were nine churches with about 130 members. Now (1896) there are 103 churches in South Dakota alone, with a membership of nearly 6,000. Our work, however, is not completed. May God help us to labor on until still larger results are accomplished.

CHAPTER XII.

REV. WILLIAM T. HILL.

Soon after the beginning of Baptist missionary work in Dakota, along the valley of the Missouri, other workers came to the field, and began their labors among the new settlements further north, along the Sioux, Vermillion and James rivers. Rev. William T. Hill was at first, and for a long time, the only Baptist missionary in Minnehaha county. He became the first pastor of the church in Dell Rapids, and served as such for five years. In a ripe old age he is still living on the home that he established in 1873. He has furnished the following sketch of his labors and experiences:

The First Baptist church of Dell Rapids was organized July 21, 1872, by Professor Alvah Bush, of Cedar Valley Seminary, Osage, Iowa. There were seventeen constituent members. A majority of these had been members of the Baptist church in Osage. The new church was recognized as a regular Baptist church September 1, 1872, by Rev. G. W. Freeman, then general missionary. The first pastor was Rev. William T. Hill, who came from Waterloo, Wis. He arrived at Dell Rapids June 7, 1873, in a lumber wagon, after a journey of nearly 500 miles. The season was a very wet one, and he was more than five weeks on the way. No sooner had he arrived than he had to go back, over rivers and sloughs, to Worthington, Minn., the nearest railroad station, sixty miles distant, to procure provis-



REV. WILLIAM T. HILL,

1872-1899.

ions for himself and wife, feed for his team, and lumber for a shelter. Many times he made this journey while his wife stayed on the prairie, her only companion and guardian being a faithful New Foundland dog.

The early settlers were a church going people. There was only one congregation and one Sunday school in the town. The people for the time being forgot their differences, and worshiped and worked harmoniously together. The meetings were held in various private houses. In a small room would be gathered from forty to sixty people of all ages. In order to make room for the congregation, the beds and other furniture would be put out of doors, boards resting on boxes would be the seats, and a sewing machine served as a pulpit. There was great rejoicing when a school house was built in 1876. The pioneer preacher often had three appointments on the same day, some of them twenty miles apart. He preached in three counties, and organized Sunday schools wherever practicable. Sometimes the meetings were held in sod houses, and when the house was crowded the preacher had to stand in or outside of the doorway. During the grasshopper visitation, while scarcely knowing how he was going to live through the winter, he had to inspire the people with hope and courage. His labor was largely a labor of love.

The early settlers had all that they could do to support their own families. Some years they could not pay the minister anything. He had hard work to make a respectable appearance among them. At one time he froze his feet attending a funeral, standing in the snow, having a hole in his boot and no overshoes. Sometimes he was given a donation in money, provisions or labor, but his total receipts from the field for a year never amounted to one hundred dollars. The church treasurer's report for one year in the seventies was brief and suggestive. "No money received, and none paid out." No auditing committee was appointed. The minister was called upon to preach a funeral sermon, twenty miles away, near Lake Madison. He started

before daylight and did not reach home until after dark, and had nothing to eat after leaving home until his return. On another occasion the minister and his wife were invited to a wedding. After the ceremony the happy bridegroom took the minister aside and told him confidentially that he would have to wait for his fee until after harvest.

In July, 1873, the Dell Rapids pastor had an appointment to preach at Sioux Falls. He had a large and attentive audience in Allen's hall. By request he left an appointment to preach in two weeks from that date, in the same hall. When the time came he was there, but found no congregation. The hall was not opened and lighted for the meeting. The good brother who had made the necessary preparations for the previous meeting, had gone to a distant city to buy lumber, and the brother to whom he had left the work of advertising the meeting and lighting up the hall, had done nothing because "he had a stitch in his back." When the minister reached home on Monday night, after his fruitless drive of forty miles in a lumber wagon, he too had a stitch in his back. Such was the outcome of what might have been an earlier start of the Baptist cause in Sioux Falls.

Influential Baptists, living at Madison, attended the association at Dell Rapids. In compliance with their urgent request, he preached the following Sabbath at Madison, and a month later, October 26, 1878, he met with the Baptist brethren and sisters there, and organized them into a regular Baptist church. All present presented their letters, the usual articles of faith were adopted, and officers were chosen. On the following day a sermon was preached, the hand of fellowship was given, and the ordinance of the Lord's supper was observed. Everything was done "decently and in order," but to please one brother who was not present at the organization of the church, though cordially invited, all was gone over again a year or so later. On a bitter cold and windy day, the minister had an appointment twelve miles west, to perform a marriage ceremony.

He had no covered carriage, no top buggy, but now owned a light spring wagon, which he proceeded to convert into a covered vehicle, by using a large dry goods box, with the open end towards the horses. Inside of this box he could sit and be well protected on all sides except in front. This was used many times in going to his appointments. Some of the unsanctified suggested that he was getting aristocratic, and putting on too much style. In the great October storm of 1880, the preacher and his wife had to get into bed to keep from freezing. During the storm the stove pipe was crushed in and bent over, and the roof was a mass of ice, thus rendering it impossible to light a fire or make repairs.

In 1880, the Baptists at Dell Rapids built a neat and cozy chapel. The first service was held in it July 18, 1880. The pastor preached, and believing the gospel of Christ to be the only hope of the world, and wishing to give a keynote for future meetings in that house, he took for his text, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." A Baptist Sunday school was organized August 1, 1880, with sixty scholars enrolled. Peter Morse was the first superintendent. Preceding the organization a sermon appropriate to the occasion was preached from the text: "We will rejoice in thy salvation, and in the name of our God we will set up our banners." From this time the Baptists sustained their own weekly meetings and Bible school. Their old pastor continued to preach for them until the close of 1880, though Rev. Walter Ross served as supply early in 1879, and Rev. J. F. Merriam for one year from May, 1879, supplied the church every alternate Sunday, in connection with the church at Luverne, Minn.

The pioneer pastor declined to preach any longer in Dell Rapids, being convinced that the work of the pioneer was ended, and that a settled pastor was now needed, who could devote all his time and energy to the work, and rightfully demand an adequate support from the church. He continued, however, in the service, and filled regular appointments at Trent, Roscoe (now

Egan), Flandreau, Lookout, and other points. Early in 1881 Rev. J. Edminster was called as pastor, but being necessarily absent from his family, who were living near Parker, after six months of faithful service he resigned. In February, 1882, Rev. S. G. Adams was called to the pastorate, in which he served with great success for five years. It was largely through his earnest efforts that the present large and comfortable house of worship was built. The pastors succeeding Mr. Adams have been I. S. Kneeland, J. P. Coffman, H. E. Norton, D. L. Parker, and E. F. Rice.

CHAPTER XIII.

REV. V. B. CONKLIN.

The coming of Rev. V. B. Conklin to Dakota followed very soon after the arrival of William T. Hill. Both entered on their new fields in 1873. While actively identified with all the pioneer missionary movements of those early days, the particular field of Mr. Conklin's labors was Lincoln county. After many years of self-sacrificing service, he has been living, since 1891, at Lake City, Minn. In the following sketch he has given an outline of services rendered, and some of the hardships endured:

It is with some embarrassment that I undertake to prepare a statement concerning my early labors in Dakota, and my relation to other laborers on the field, since my diary concerning the labors and events of those years is lost. At the earnest request of Rev. G. W. Freeman, then general missionary for Dakota Territory, I visited the field in the summer of 1873. He went with me to Canton, and there was presented to my vision the opening opportunity for service.

Canton was the center of operations. Baptist and Congregational churches were already established there. Rev. J. J. McIntire was then pastor of the Baptist church, serving one-half of the time there and the balance elsewhere. From the large congregations and general interest manifested, it was evident that his relation to that field was one that betokened success. As his home was thirty miles distant, and constant travel across the prairies subjected him to much

exposure in cold and stormy weather, he gladly withdrew from the field at Canton, in order to be able to serve in other opening fields nearer home.

Arrangements being made for my settlement at Canton, I came to that place with my family in October, 1873. For thirteen years, at Canton and elsewhere in Lincoln county, I served by appointment of the American Baptist Home Mission Society, and under the superintendence of Rev. G. W. Freeman and Rev. Edward Ellis, general missionaries, and Rev. J. N. Webb, D. D., district secretary. I desire to bear testimony to their brotherly kindness and patient forbearance. On my introduction to this field I found that a diversity of work was needed. The appropriations for missionary aid were necessarily very small. The early settlers had come empty handed, or with very limited means, to avail themselves of the opportunity to secure government land for their future homes. The question of ministerial support was therefore a serious one. With the knowledge and approval of the Board of the Home Mission Society, the missionaries were granted unusual liberty in helping to supply our needs by engaging, part of the time, in other avocations beside our special work. I taught the public school in Canton during the first winter after our arrival there. This arrangement proved helpful rather than detrimental. It led to my election as county superintendent of schools for Lincoln county. This, without absorbing much of my time, aided in the extension of my acquaintance and influence among the people, and opened many opportunities for missionary work.

Like most of my brethren during that period, sustaining similar relation to the Board of the Home Mission Society, I availed myself of the opportunity to secure a homestead. This was located at Lincoln Center. There we planted a mission station. The first service held there was in a private house of three rooms. Eighty people were there, many of them coming long distances. The interest manifested was inspiring, and as we lifted up our eyes and looked on the fields, we



REV. V. B. CONKLIN.

1872-1891.

saw that they were already ripe for the harvest. It was not long before we were gathering in the sheaves. This was in the summer of 1874. From that time onward regular appointments were maintained there, and later a church was organized. The following winter, on a cold and very stormy day, Dr. Webb was there. He expressed some doubts as to a meeting. But the people came through the storm, and we had a successful meeting. Being filled with the Spirit, he preached with much power. On making his customary appeal for a contribution for home missions, the subscriptions from those poor home-steaders amounted to sixty dollars, and all of them were promptly paid.

At this time immigration had become so rapid that every quarter-section of land in Lincoln and adjoining townships had been taken. Business activity was everywhere manifest. While all were building homes and improving their land, school houses became a recognized necessity. One was built at Lincoln Center, and others in different directions. All of these were used as preaching stations during my ministry in Lincoln county. In the early '80's I labored for a time at Lennox, where I found some German Baptists. As it was necessary for each one taking a homestead to live for a time on his claim, the number of members in the church at Canton was greatly reduced, and after a time it became practically extinct. As many of them lived in homesteads west of Canton, is gradually came to be known as the Lincoln Church, where services were regularly maintained. Early in the '80's, services were resumed at Canton. I removed there with my family, and the church was reorganized March, 15, 1885. Services were held in the court house and school house until 1887. During that year when Rev. E. M. Heyburn, my successor, was pastor, the present house of worship was built. It was dedicated December 7, 1887. I remained there about three years, preaching most of the time at out-stations, so that my full term of services rendered in Lincoln county covered about seventeen years, thirteen years of this period as a missionary pastor.

These years of service in Dakota included many trying experiences, such as were common to all those who labored on other fields. Among the things most destructive were grasshoppers and prairie fires. Having no experience the early settlers did not know how to guard against them, as they learned to do in later years. Frequently the bright prospect of an abundant crop would be swept away by fire or destroyed by a grasshopper raid. During the years that the latter plague was so common and so destructive, the services of missionary pastors were required to visit and encourage the destitute, and distribute supplies sent from the east. It was my lot to serve as chairman of a distributing committee, and much was done to relieve the suffering. We did what we could to aid in material things, at the same time seeking to leave with the people a portion of the "hidden manna." During the memorable winter of 1880, diptheria became epidemic, public funerals were prohibited, and the missionary had to minister privately to the sorrow of the bereaved, and often accompany them to the grave in the solitude of the midnight hour.

I desire to bear tribute to the faithful brethren and sisters, some of whom have gone before and others yet remain, who with us bore the heat and burden of pioneer service, in endeavoring to plant the standard of the cross on the prairies of Dakota. I remember with gratitude the workers on other fields. While I was for about fourteen years the only Baptist minister living in Lincoln county, yet other laborers to some extent shared the burden with me. One of these was Rev. J. P. Coffman, who frequently came to my assistance in revival meetings, and for a time supplied two stations in the county. During one winter Rev. E. H. Hurlbutt taught school at another station, and preached regularly to the people. Rev. J. J. McIntire was also a faithful helper in times of need. All of us endeavored to scatter the seed of the gospel, and we rejoice in the late harvests that have brought joy and gladness to many hearts.

CHAPTER XIV.

REV. J. P. COFFMAN.

Of the early pioneer missionaries, the two who remained longest on the field, and are therefore best known to the present generation of Baptists, are Rev. J. J. McIntire, who came in October, 1871, and Rev. J. P. Coffman, who settled at Elk Point in January, 1874. In the following historical sketch, furnished by Mr. Coffman, the principal events in many years of active service are recorded, up to his settlement in Akron in February, 1886. After a successful pastorate of three years there, he became pastor at Dell Rapids, January 1, 1889. While at Dell Rapids, a large and troublesome debt on the church property was paid. In 1891 he removed to Sioux Falls, and served as supply for neighboring churches, while his children were in attendance at Sioux Falls University. In 1894 he became pastor at Cherokee, Ia. He is now settled at Perry, Ia.

In October, 1873, I received a call to become pastor of the Baptist church at Elk Point. The call was accepted, and I reached Elk Point with my family January 7, 1874. The house of worship there had just been completed, but it was without furniture. There was no pulpit, organ or carpet. The temporary seats were made of cottonwood boards, some of them arranged with backs, so that the building seemed quite comfortable. There were about thirty members, some of them non-residents.

Here we began our work in Dakota Territory. The railroad from Sioux City to Yankton was the only one in all of what is now South Dakota, and the fare was six cents a mile. The Northern Pacific railroad was in operation from Fargo to Bismarck. On this great field, at that time, churches were few and far apart, and pastors were very few indeed. Rev. J. J. McIntire was at Finlay, near where Parker now is; Rev. T. H. Judson was at Vermillion; Rev. E. H. Hurlbutt was at Gayville; Rev. Wm. T. Hill was at Dell Rapids; Rev. V. B. Conklin was at Canton; Rev. G. W. Freeman's home was at Elk Point; Rev. P. A. Ring was pastor of the Swedish church at Big Springs. There were also three or four Scandinavian ministers whom I did not know. These composed the Baptist ministry of Dakota Territory when I began my work as pastor at Elk Point, in January, 1874. Noble men of God; how, in the midst of trying circumstances, did most of them stand true to the cause!

Soon after coming to Elk Point, special meetings were held. As a whole, the spiritual life of the church was at a low ebb, but there were some as good members as are to be found anywhere. Sickness in our family hindered the meetings, but the church was helped. On March 30, of this year, I was called to attend a funeral in the Roman Catholic settlement at Jefferson, southeast of Elk Point. A long delay, after I had supposed all were ready to start to the burial ground, was caused by the company taking "refreshments." These consisted of a full supply of whiskey and beer. On reaching home I found Rev. T. H. Judson and Brother Ufford waiting for me to go with them to Vermillion to assist in special meetings. I preached there through the week in the church building that then stood down at the mouth of the ravine. I well remember the interest felt by Brother Martin J. Lewis and the pastor for the conversion of Mr. M. D. Thompson. That evening, when an expression was taken, six stood up, and of this number he was the leader.

The third annual meeting of the Southern Dakota Association was held at Elk Point, beginning June 10, 1874. Very heavy rains had been falling, and these continued up to the opening of the meetings. The attendance was therefore small. It was not a very harmonious gathering. This lack of harmony for some years hindered the work in the territory. It was at this meeting that Rev. A. W. Hilton, then pastor at Cherokee, Ia., first visited Dakota. Having a large family, and an inadequate support in the pastorate, he looked to Dakota, where opportunities were offered for securing a home, by filing a homestead on government land.

After the association adjourned, in company with Rev. A. W. Hilton and Rev. T. H. Judson, we started by team from Vermillion up the Vermillion river to Finlay, the home of Rev. J. J. McIntire. In fact his home was Finlay. His house served the purpose of hotel, meeting house and post office. For a week or more we looked over the great stretch of country to the north and west, nearly all of which was then government land. During this trip we visited Sioux Falls, then a small village. While there Mr. Hilton filed on the piece of land that was his home during all of his ministry in Dakota. Mr. Judson filed on his homestead which is now a part of the townsite of Hurley. I also filed on a claim, and this was the Coffman home from 1878 to 1886. On Sunday, June 21, the church at Finlay gathered for their regular service at their usual place of meeting, Mr. McIntire's house, and there were four Baptist preachers present. In the claims selected for homes during that trip, and the results that followed, the future life-work of some of God's servants was fixed. We were also able to get some idea of the great missionary field that was then opening up, and calling for laborers.

There could not be a better prospect for a bountiful harvest than was seen all over the country. This continued until nearly harvest time. Many important interests depended on this crop. Churches expected

to be able to build meeting houses. Many of the new communities expected to tax themselves to build school houses. Many families hoped to be able to move out of sod houses into better ones, which they expected to be able to build from the proceeds of the crop. But how quickly are our hopes often dashed to the ground! On Friday afternoon July 17, 1874, grasshoppers began to descend upon us. There were millions of them. The harvest prospect was gone. But, however thick they were on Friday, on the following Sunday they came all day long, literally in clouds, as plain to see as ever clouds of smoke were seen rising from burning prairies. Every vestige of a crop was destroyed. One who has never seen a "grasshopper raid" can have no just conception of the total destruction of vegetation that results from such a visit. At the semi-annual meeting of the association held at Canton, in September, a committee consisting of J. P. Coffman, T. H. Judson and J. J. McIntire, was appointed to make an appeal, through the denominational papers for aid for our destitute Baptist families. Liberal responses were made to this appeal. Out of this movement grew a call for a public meeting which resulted in the organization of a relief association for the assistance of all classes of needy people in the territory.

Our church work over the entire field was greatly hindered because of the destitution that followed the grasshopper plague. But the Home Mission Society gave us counsel and help. Rev. J. N. Webb, D. D., district secretary for Nebraska and Dakota, visited us, and inspired us with hope and courage. Through the help received from the society I was enabled to remain on my field. Late in 1875 we had a precious revival at Elk Point. This greatly strengthened the church, the membership being about doubled. About this time I became associated also with the Portlandville church (now Akron) in pastoral work. This arrangement continued as long as I remained pastor at Elk Point. Plans were almost completed to build a chapel for the Portlandville church when, in July, 1876, another grasshop-

per scourge came, and the prospective crop, then so fair, were swept away and the people were left stranded again. This visitation was not so serious as the one in 1874, because it came later, and some of the small grain had been secured. The financial crisis of 1873 was felt, of course, in this new country, but all the disadvantages of hard times were greatly intensified by the loss of crops resulting from the grasshopper plague. Any advance in work along missionary lines was seriously hindered, the number of churches did not increase, and there was not much growth in population by immigration.

Early in 1877 I resigned at Elk Point, quite uncertain whether I should remain longer in the territory. One thing helped to hold me here. I had built a good house at Elk Point, and it was very difficult at that time to sell property. Having supplied for a few months the church at Cherokee, Ia., I was urged, in August, 1877, to go to Yankton. Repeated previous failures to successfully establish the Baptist cause at the capitol of the territory made me hesitate to attempt the work. The importance of the field, its needs, and the urgent solicitation of Dr. Webb, decided for me the question of duty. Once upon the field I found the situation even worse than I had supposed. The only place of meeting was an old, out-of-the-way, empty store-room. The little church was rent in twain. Influential citizens, who had come to Yankton as Baptists, went into the Congregational church, which was then strong and popular. In the matter of support the Home Mission Society was to become largely responsible. After remaining on the field five months we were notified that the society could no longer support the work at Yankton.

This action decided my course for several coming years. Early in 1878 I decided to perfect the title to the land on which I had filed in 1874, in Turner county, and moved my family to the homestead. I, however, continued services at Yankton for half of the time, and as the Vermillion church was without a pastor, I con-

sented to supply it. These trips to Yankton and Vermillion were made weekly by team. In August, 1878, I was again urged to take up the work at Yankton, under appointment as missionary of the Society. In answer to the request of Dr. S. S. Cutting, then Corresponding Secretary of the Society, I said: "I am now on my homestead, forty-five miles distant from Yankton, and the Yankton church ought to have a man on the field seven days in the week." To this he replied: "We know the situation, and if we cannot do what we would, we must do what we can." I again became a missionary of the Society, on the understanding that the church should build a place of worship. So I once more began work in Yankton, driving weekly from my home in Turner county. During the winter of 1878-9, which my family spent in eastern Iowa, I stayed at Yankton. The territorial legislature were there in session, and I was elected chaplain of the lower house. The little salary received for this service greatly aided me in tiding over the hard places. The building of the house of worship was carried on, as best we could under adverse circumstances. My last preaching service was held in it as I closed the year of my appointment, in August, 1879. On the following Sunday the new pastor, Rev. T. J. Brownson, and his wife, took up the lines of work. I have never been satisfied with what was accomplished during my stay at Yankton. The Baptist cause began there under as favorable conditions as any of the other denominations, but serious difficulties and divisions soon made it a very unpromising field.

In 1879 a new era began in the history of Dakota. A new inspiration pervaded all departments of life. Our Baptist cause shared in the benefits of this new order of things. This was the year of unusual activity in building lines of railroad in the territory. Almost everywhere could be seen civil engineers and surveyors marking out the lines of proposed railroads. There was great rivalry between the "Northwestern" and the "Milwaukee" systems, each trying to pre-occupy



REV. J. P. COFFMAN.

1874-1894.

the field. The hard times beginning with the panic of 1873, and the effects of the grasshopper plagues in 1874 and 1876 had been keenly felt, but in 1879 everything was changed. At this time very little was being done by the Home Mission Society in the territory. The new order of things and new financial conditions were being felt on every hand. Great crowds of settlers were coming to Dakota, and many new settlements were calling for missionary help.

In the summer of this year the few Baptist ministers who were then in the territory, felt the very great necessity of more aggressive work on this growing field by the Home Mission Society, and a conference was held at Sioux Falls, at which there were present Revs. A. W. Hilton, H. E. Norton, V. B. Conklin, J. F. Merriam, and myself. After a full discussion of the situation, a committee was appointed to prepare an appeal to the board in New York, laying before them the great field and its rapidly increasing needs, the hundreds of miles of new railroads being built, and the scores of new towns rising like magic on the prairies. I wrote the appeal. It was long and earnest. The result soon followed. Rev. William M. Haigh, D. D., of Chicago, western secretary of the society, was requested by the board to visit Dakota. He was soon on the field, and saw the situation and its increasing needs. It was not long until we had a general missionary, Rev. Edward Ellis, and soon began the aggressive work of the Home Mission Society in behalf of the Baptist cause in Dakota, which has been carried on ever since.

During 1880 and the latter part of 1879 circumstances kept me closely at home. I did no pastoral work, but preaching services here and there were rendered "without money and without price." Late in 1880 the country experienced one of the severest storms ever known in its history. On the 15th of October, about noon, a fearful snowstorm came, which lasted two days and nights. This was the beginning of the hard winter of 1880-1, when we were shut in

most of the time. The interruption of trains was frequent until the last of January, and then it was complete. The mail train on the Milwaukee road went east past my house on the night of January 29. The next time that I heard the whistle of an engine was on April 14. To add to the general discomfiture, when the snow blockade was lifted, the melted snows caused such floods of water that nearly all of the bridges in the country were swept away. Under these circumstances but little missionary work was possible for several months. In the early summer, however, active work for the Lord was resumed.

In July of this year, 1881, I was requested by Rev. Edward Ellis to go to Mitchell, and look after Baptist interests there. I did so, and preached the first Baptist sermon in Mitchell, July 17. The services were held in a little Presbyterian chapel, the only church building there, except one belonging to the Catholics. I found from fifteen to twenty Baptists and the number was being increased by the continual coming of new settlers. At one of these meetings I first met Deacon B. Morse, whose presence and helpfulness were ever after a benediction to me while working on that field. The Episcopal house of worship was soon finished, and we were able to occupy the school house one-half of the time. After the following May we were able to use the school house every Sunday, and so all, instead of one-half of my time was given to that field. The attendance and interest increased at these services. The Baptist church at Mitchell was organized November 17, 1881, with fourteen members. Others soon after identified themselves with the organization. After considerable difficulty desirable lots were secured, on which was afterwards built the present house of worship. My services at Mitchell continued until September, 1882, when Rev. S. J. Winegar was called as pastor.

Immediately after this I went with Rev. Edward Ellis, to Alexandria, where urgent appeals had been made for the Baptists to build a house of worship. Such promises were made as encouraged the effort to

build. The building was erected, supervised wholly by General Missionary Ellis. I continued to preach at Alexandria until May, 1883. In May or June the house was completed and dedicated. A brother from the east had just come to serve as pastor and push on the work. He was present at the dedication, and on the Sunday following. Then, being overcome by homesickness, because he found there "no mountains, or hills, or trees," he left suddenly for his eastern home. Another man was secured, Rev. Thomas Dyall. A tide had however, set in against our cause at Alexandria, and under these adverse conditions others came and occupied the field. In the winter of 1883-4, I was asked to take up the declining cause there. I spent some time on the field, and then gave it up as a hopeless undertaking.

In the fall of 1884, the little church at Hurley asked me to take hold of the work there, and become pastor, serving them as best I could, while living on my homestead. This I consented to do, and I was associated with that field until the close of 1885. Rev. J. J. McIntire were then living at Hurley, where he and his wife were teachers in the public schools. The home of Rev. E. Sill, was also there. These brethren were helpers during all of the time of my service at Hurley. During this period we had a precious revival, and many were added to the church.

Near the close of this service, the church at Akron, (formerly Portlandville) opened correspondence with reference to my becoming pastor of that church. I had been considering the question of leaving my farm, and again giving my time wholly to pastoral work, and this call, together with the advice of some good brethren helped me in reaching a decision. I moved to Akron in February, 1886. In the fall of that year began the great revival, which, with our church, continued a full year.

CHAPTER XV.

REV. G. S. CLEVENGER.

The historical and biographical sketches published in several preceding chapters have reference mainly to the work as witnessed and shared in by those who served as missionary pastors during the first and second decades. The following sketch is furnished by Rev. G. S. Clevenger, who came early in the third decade. Several churches had been organized, and the work was becoming well established in a number of the southern counties of Dakota, but in the central and northern portion of the state, everything was comparatively new. A few churches, one or two years old, were in existence, but many more were needed, and the greater part of the state was distinctively missionary ground.

Mr. Clevenger's destination on coming to Dakota was Sioux Falls, but on his way he visited Brookings, and was urged so strongly to become the shepherd of the little flock there that he consented to remain. During an active and successful pastorate of six years, the the Baptist cause at Brookings became well established, and, so far as possible, missionary services were rendered at other localities, especially at Elkton and Bushnell. On some of these mission fields there are now prosperous churches. At the close of his labors at Brookings he settled at Vermillion, and afterwards at

Rapid City, and he is now pastor at Pierre. During the Spanish-American war he was chaplain of the Third United States Cavalry Regiment.

At the time of the annual meeting of the South Dakota Baptist Convention, at Madison, in 1894, a historical session was held on the shore of Lake Madison, where the convention was organized, in Baker's barn, in 1881. A number of pioneer workers were present, and the session was devoted to historical papers and addresses. Among the interesting historical reminiscences were those furnished by Mr. Clevenger, in the following paper.

It would give me great pleasure to meet the pioneer ministers of Dakota, and with them recall the past, and I have been cherishing the hope that I might be able to do so, but circumstances over which I have no control prevent me. At the last moment I sketch some recollections to show that I have not forgotten your kind invitation. When I ask myself the question, who will probably be present, of those who were actively engaged in ministerial work in Dakota in the early '80's, it dawns upon me that the number will be very small. Some have gone to their eternal home, and others have left the state.

I came to Dakota in June, 1882. I never had been west of Columbus, Ohio, and hence had never seen a prairie. I came from western New York, a section of country that is strongly Baptistic. There we had our ministerial unions. We exchanged pulpits. There was no lack of ministerial association and fellowship. To say that our experience was new and strange when we settled in Brookings, in September, 1882, feebly expresses our feelings at that time. Except our good brother Ross, who was then located at Oakwood, there was no Baptist church west of us until we reached Huron; none to the north until we reached Watertown; and none south until we reached Egan or Dell Rapids. I do not remember my eastern boundaries. Our

church at Brookings numbered nine members. As near as I can express it there was a mingled feeling of loneliness and fascination. We were lonely because we were so isolated; fascinated at the thought of laying foundations, and cherishing the hope that the little hamlets would soon be cities, and the little churches large ones. I think we may say that we lived largely by hope.

The annual meeting of the state convention, which was held at Sioux Falls the following October, furnished the first privilege I had of meeting my brother ministers. I think I had met no one up to that time except Rev. Walter Ross. At that meeting we dedicated the present Baptist church building at Sioux Falls. There we discovered the necessity of an educational institution for Dakota. The speeches were enthusiastic. They were just such as only young men, with little or no experience on new fields, could make. Then we discovered the greater needs of Dakota. We pictured to ourselves how cities would spring up by magic all over the prairies, and we must take them for Christ and the Baptist denomination. It was a convention, though small, that was brimful of hope. We discovered different methods of doing missionary work. Our dear brother Ellis, thought we ought to reach out and become bishops for miles around. Some of us, with our eastern ideas, did not know how it was possible to hold a center, and spread ourselves over the prairies. That convention did me a great deal of good. It was the first step in the process of westernizing me.

During the convention we ordained our good brother, Jacob Olson. He was a spare, boyish looking Norwegian. His speech was broken, and it was difficult for him to make himself understood. He had had but little training in the schools, but there was a genuineness and abundant common-sense about him which won our hearts, and we ordained him. Time has proved that we made no mistake, for who has stood more faithfully at his post than he? I recall a number of friend-

ships formed at that convention which I have always cherished, with Coffman, Winegar, Ellis, Freeman, Norton, Cressey and others. Orcutt and Adams I had known in Denison University. Ross I had met before coming to Sioux Falls.

We returned to our small fields determined to lift up the standard of the Lord in godless Dakota. It seemed that the people had come to Dakota for everything else but religion. Stores were open, and business was conducted on the Sabbath, in the various towns, about as on any other day. This worldliness on the part of Christian people made progress in the churches for a time very slow. There were no sweeping revivals reported in 1883, in what is now known as South Dakota. Outside of Vermillion, which was then what might be called an old church, there were only fifty-three baptisms reported for the whole of South Dakota. At that time there were thirty-one churches in the Southern Dakota and the Sioux Valley associations.

It was a period of gathering together and organizing the forces, of pouring the gospel into the church members, and leading them back to their first love; a period most trying to the pastor. Some pastors who came from the east became greatly discouraged, and some even resigned at the end of six months and went back east again. It would be interesting to follow the different fields in their vicissitudes, but that would make a book. I sincerely hope that ere this present generation passes away, some one will give us a history of the Baptists of South Dakota. Such a history would record many triumphs, and at the same time would record many heroic struggles on the part of pastors and their wives, in holding their fields. I could write page after page of struggles which have come under my own observation. If I were with you I should be tempted to relate some of them, but I must forbear. These struggles arose mainly because the people of Dakota have passed through such vicissitudes.

After seven years of work in eastern Dakota, we

came to the Black Hills. Again we plunged into the wilderness. When we reached Rapid City in July, 1889, we found a little band of ten persons organized into a Baptist church. They did not possess even a singing book. I found a little band of about a dozen at Deadwood with Rev. E. Purvis trying to lead them. This was all there was in the entire Black Hills in the shape of Baptist churches. There was not a Baptist church building in the Hills. The struggle in securing houses of worship and building up congregations was similar to that in eastern South Dakota, only more severe. The same period of gathering, organizing and leading God's people back to their first love had to be entered upon here. I am glad to say that we now have houses of worship at Deadwood, Custer City, Hot Springs, Lead City and Rapid City. We have also church organizations at Hill City, Oelrich and Beaver Basin. We have now reached a point where I think we may say that the Baptists have come to stay. I hope that in the near future there may be sweeping revivals in all these towns, and place the churches upon a high spiritual plane. Owing to the financial depression and the fact that the Home Mission Society must cut down appropriations this will be a difficult year for the churches to support their pastors. I presume the same will be true in the eastern part of the state.

As I think of what has been accomplished in South Dakota, during the past twelve years, for our denomination, I thank God and take fresh courage. At first thought it may seem small. When I first came in 1882, I think that our churches numbered about one thousand members in all, perhaps not so many. (The number reported that year was 846.) To-day (1894) we must have nearly five thousand. (5009.) South Dakota has passed through severe trials, and as a consequence there have been many removals. Many of the churches have now very few of their first members. When we take into consideration the circumstances, I feel that we ought to be profoundly thankful to the great head of the church. Surely He has been in the midst of the

candlesticks in South Dakota. I feel that we should be grateful to our beloved Home Mission Society for their steadfast help. I feel also that the churches of South Dakota owe the state superintendent of missions a debt of gratitude for his patient, faithful and wise leadership through these most trying years. May our kind Father continue His blessings to the pastors and churches of South Dakota.

CHAPTER XVI.

THE BLACK HILLS.

The Black Hills are located mainly in South Dakota, but they extend across its western boundary into Wyoming. Including the adjacent foot hills they cover an area of from seven to eight thousand square miles. Their greatest length about one hundred miles from north to south, and the average breadth is nearly sixty miles. They rise above the almost boundless plains like an island in mid-ocean. A study of the geology of this wonderful region clearly shows that in the mighty upheaval which produced this conglomeration of mountains and hills, the central nucleus or core was Harney Peak, having an elevation of nearly 8,200 feet. This is a mountain of nearly solid granite. Standing on its summit the tourist beholds a magnificent view of this great mountainous "Island of the Plain;" while the more closely observing geologist is studying a rare illustration of the various strata which once lay above the fundamental granite, but now, since the volcanic uplift, dipping outwardly on all sides, and their outcropping edges succeeding each other in concentric rings.

The numerous mountains of the Black Hills were not grouped nor classified into ranges. They were upheaved promiscuously, each one seemingly being responsible only for itself. It is not surprising that this



DEACON T. A. B. DEXTER.

1877–1899.

PIONEER BAPTIST IN THE BLACK HILLS.

vast region has become a specially interesting study among geologists and mineralogists, and is often referred to as a geological freak. The rocky mountains and hills, scarred and blackened by volcanic action, and covered, as most of them are, with immense forests of dark pine trees, naturally suggested to the Indian tribes who first dwelt here, a significant name, which their more civilized successors have never attempted to change, "The Black Hills."

The original inhabitants of the Black Hills were the Crow Indians. After securely holding possession of them for many generations, they were driven eastward, probably a century ago, by the Sioux Indians, and these, in comparatively recent years, have had to give way to the encroachments of the white race, assisted by governmental influence. No details concerning the Black Hills were known until military expeditions were sent to explore them. The first of these was sent out in September, 1857, under the command of Lieutenant (afterwards Major General) G. K. Warren. This expedition was accompanied by a well-known geologist and naturalist, Dr. F. V. Hayden. On account of the hostile attitude of the Indians, only a small portion of the country was explored, and the effort to penetrate further was unsuccessful. The second exploring expedition was sent to the Black Hills in 1874, under the command of General Geo. A. Custer. It covered a period of about three months, and was successful in securing for the goverment information concerning the extent, and some of the resources, of that wonderfully interesting country.

The existence of gold in the Black Hills was probably known to the Indians, but if so they carefully guarded the secret. Nuggets of gold were occasion-

ally shown by Indians to white men whom they knew, and who were considered as friends, but they would not reveal the places where they were found. In 1889 the author heard Sitting Bull, one of the best known chiefs of the Sioux Indians, complain that the Great Father at Washington had kept them in ignorance of the existence of gold in that country until they had ceded the Black Hills to the government, and were removed to the Sioux Indian reservation. But this was only one of a series of complaints. It is likely that they knew that gold was there, but they did not know the value of the treasure that glittered in the sand and gravel along the streams in their mountainous home. The outside world was in ignorance of its existence. If adventurous white men ever penetrated the hills, they never returned to tell what they had seen and learned. It is claimed for Dr. F. V. Hayden, the geologist who was with the Warren expedition in 1857, by Charles Picotte, an educated half-breed Yankton Indian who accompanied him, that he discovered gold while examining some rock formations near Bear Butte, but if such a discovery was made, it was not made public.

The first authenticated discovery of gold in the Black Hills was July 27, 1874, during the expedition led by General Custer, by William McKay and Horatio N. Ross. These men accompanied Custer's regiment as guides and scouts. They had formerly been engaged in placer mining in California. When the expedition reached a point on French Creek, about two miles from what is now Custer City, they noticed some shining particles in the gravel and sand, and on washing a few pans full of it, their suspicions were confirmed. The fact soon became established that gold existed in the

Black Hills. Mr. McKay, one of the men who made so important a discovery, died several years ago. Mr. Ross is still living, his home being at Custer City. In an extended interview with him in 1889, and other interviews since then, he related many interesting incidents concerning this event, and the exciting scenes that followed, and accompanied the writer to the place on French Creek, where they first ascertained the existence of gold. He gives McKay the credit of being the first one to discover the existence of tin in the Black Hills.

As this region then belonged to the Indians, it could not be occupied by white men, even for mining purposes, without their consent. When it became known that gold could be found there, it was not long until thousands of courageous men flocked to the hills and mountains. It became necessary for the government to use the soldiers under the command of General Crook, and others, in what proved to be a practically vain attempt to drive out and to keep out the miners. It soon became evident that it would be necessary to make a treaty with the Indians, and thus secure peaceable possession of the Black Hills. A commission was appointed June 18, 1875, but it was unsuccessful, as the Indians demanded an unreasonable price from the government. A second commission was appointed early in 1876. By this time the Indians realized that if they were not more reasonable in their demands, the miners would take forcible possession, and they would realize nothing. They therefore signed a treaty which secured for them a fair equivalent for their lands. The treaty was completed September 26, 1876, and ratified February 28, 1877, and the Indians removed eastward, to the Sioux Reservation, between the Black Hills and the Missouri river.

Before this was accomplished, however, many localities were practically under the control of miners, large companies of whom were formed in Iowa, Nebraska and other states. The best known of these was the Gordon expedition, from Sioux City, Ia. The first buildings in the Black Hills, were erected by them on French Creek, about three miles below Custer City. These buildings were surrouded by a carefully-built stockade. The first town established was Custer City, on August 10, 1875. A number of the settlers, who had served in the confederate army, wanted it called Stonewall, but the majority decided that it should be named in honor of General George A. Custer. During the first six months its population was larger than it has ever been since.

On the discovery of gold in Deadwood gulch in December following, the population of Custer City, which had been over five thousand, dwindled rapidly to less than thirty. The second town located was at Hill City, in January, 1876, by a company of miners who afterwards went to Deadwood. The first discovery of gold in Deadwood gulch was made early in December, 1875. A party of nine men had gone there prospecting, and of these, William Gay and Joseph Ingoldsby first saw the shining metal at a place opposite the site of the present Deadwood and Central City toll house. Gold was found all along the gulch, and very soon the scene of activity was removed from the region about Custer City to Deadwood. Rapid City was established in February, 1876, by John R. Brennan and others. The first white woman who went to the Black Hills is said to have been the wife of General Custer, who accompanied him on his expedition in 1874. The second was Mrs. Anna R. Tallent, who was with her husband in the Gordon party

from Sioux City in October, 1874. The third was the historical character known throughout the northwest as "Calamity Jane," who drifted into the Hills with the military expedition of General Crook in 1875.

Nearly every valuable and useful mineral known to man is found in paying quantities in the Black Hills. Among these are gold, silver, copper, tin, nickel, antimony, lead, iron and coal. The annual yield of gold, even with the imperfect means of development on account of the lack of railroads until recent years, has averaged over $3,500,000. The Homestake company at Lead City, which has been in existence twenty-one years, has obtained an aggregate of over $60,000,000. The lowest estimate of the total output of gold in the Black Hills is $90,000,000. This places South Dakota in the third rank among the gold producing states of the Union. Tin abounds in many places. There are two great tin belts, covering an area of over two hundred and fifty square miles. Nickel is found in many places. One of the largest nickel mines in the world is near Harney Peak. Merchantable mica exists in various localities, the amount already produced being worth over $600,000. Bituminous coal is abundant. Lignite is found in veins varying from three to forty-five feet in thickness. Salt and petroleum wells exist on the southwestern border. The mountainous region is encircled by enormous belts of gypsum, limestone and marble. The quality is of the best, and the supply is inexhaustible. It has been repeatedly stated that there is no other place of equal area in any country that abounds so richly in all the elements of wealth and and prosperity.

From the ratification of the treaty with the Indians, in April, 1877, may be reckoned the beginning of the

legalized and permanent settlement of white people in the Black Hills. Immediately following this treaty, a number of settlements were established. As cities and villages were developed from mining camps, and the pioneer tents and cabins of miners gave place to homes and families, it was necessary to give some attention to the religious needs of the people. The pioneer missionary in the Black Hills was Rev. Henry W. Smith, a Methodist minister, who was killed by the Indians August 20, 1876, while on his way from Deadwood to preach at Crook City. His first sermon in the Hills was preached near Custer City, May 7, 1876.

The first church organization was that of the Congregationalists, in Deadwood, about January 1, 1877. The first churches organized in Rapid City and Lead City, were by the Congregationalists, both in 1878. The first Methodist church organized was at Deadwood, late in 1877. It was eleven years later that the first Baptist church was organized. During those years there were doubtless Baptists among the increasing but constantly changing population in the Black Hills, but of their number and location the denomination at large knew little or nothing. It has sometimes been asserted that the Baptist denomination neglected that region, but the statement is not sustained by a knowledge of the facts in the case. The only organization through which assistances could be rendered was the American Baptist Home Mission Society. At that time its field to be cultivated was as large as it is now, but its financial resources and ability to do the work needed were not more than one-third as great as at the present time. It is true that while other denominations gained a foothold during the years from 1877 to 1888, the Baptists had to begin their work later. This is



FIRST BAPTIST CHURCH, HOT SPRINGS.

CHURCH ORGANIZED AUGUST 27, 1890.

HOUSE OF WORSHIP DEDICATED AUGUST 28, 1892.

a matter to be regretted, but it could not be avoided. It was financially impossible, under conditions then existing, for the Home Mission Society to enter upon the work of organization in that important region.

In February, 1884, Rev. J. L. DeLand, of Michigan, was sent by the society to the Black Hills on a visit of exploration. He was instructed to ascertain where Baptists were located, and the prospective importance of the localities visited, but not to organize churches, leaving that to be done as soon afterward as the financial condition of the society would warrant it, and missionaries could be found willing to enter the field. Not long after the visit of Mr. DeLand, the society passed through the experience of its first great financial embarrassment, having to struggle with a debt of nearly $150,000. The beginning of work on new fields was impossible, and retrenchment on fields already occupied was a necessity. In 1887, Rev. Dwight Spencer, who was superintending the work of the society in Utah and Montana, visited the Black Hills. Concerning this visit he says: "I held meetings at Buffalo Gap, Hot Springs, Rapid City, Sturgis, Deadwood, and Lead City. In addition to these meetings, I visited Baptists in many localities, and talked with them as to the prospects of denominational work. The impression was that the time was not favorable just then. It was not then known just what points new railroads would reach, and it seemed to the brethren unwise to begin to organize and build until this was settled." In addition to the foregoing statements, it is well to remember that for three years and longer, previous to 1888, the financial condition of the society rendered it impracticable to appoint a superintendent of missions for South Dakota.

In May, 1888, Rev. T. M. Shanafelt became state superintendent of missions for South Dakota, including the Black Hills. It was during this year that the first attempt was made at organization, and the permanent occupancy of the Black Hills by Baptist missionaries and Baptist churches. It was decided to begin at Deadwood. Arrangements were made for the appointment of Rev. F. Purvis, who entered upon his work at Deadwood in September, 1888. The first Baptist church in the Black Hills was organized at Deadwood, October 31, 1888. Mr. Purvis served as pastor until January 1, 1890, when he removed to Sundance, Wyo., and after a short pastorate there he returned to the east. Other pastors at Deadwood have been Rev. A. W. Snider, from April 1, 1890, to October 1, 1891; Rev. Bartlett Foskett, from November 1, 1891, to May 1, 1893; Rev. W. E. Wight, one year from May 1, 1893; Rev. W. A. Mason, D. D., one year, beginning May 1, 1894. After the resignation of Dr. Mason, May 1, 1895, Miss Ida M. Sherman, evangelist, was engaged as supply until a pastor could be secured. She was called to the pastorate of the church September 1, 1895, and has served longer than any of her predecessors. The church was greatly strengthened and encouraged, and gained a strong hold on the people of the city. She organized, and with the assistance of the church, conducted successfully a Chinese school having over forty members. Eleven of these became members of the church. One of them has gone to China as a Christian missionary. It is an interesting fact that when Rev. J. L. DeLand was sent to the Black Hills as a missionary explorer, he found at Deadwood two Christian Chinese, Effa Tang and Chin Youce, one of them a member of a Baptist church on the Pacific coast. The

present pastor at Deadwood is Rev. C. L. Kirk. During the pastorate of Rev. A. W. Snider a fine house of worship was built, which was dedicated September 6, 1891. The total cost of the building, furniture and lots was $7,000. Early on Sunday morning, October 2, 1892, it was seriously injured by fire, involving a loss of about $1,800, partially covered by insurance. The house was repaired and refurnished, and services were resumed December 18, 1892.

The church at Rapid City was organized June 16, 1889. On the first of July, 1889, Rev. G. S. Clevenger became pastor. His services closed October 1, 1895, after a pastorate of about six years. The house of worship there was dedicated March 15, 1891. The valuation of the property is $5,000. For two years the church was without a pastor, until the settlement of Rev. A. E. Steuernagel, November 1, 1897. He was ordained December 15, 1897. The church at Hot Springs was organized August 27, 1890. Its first pastor was Rev. E. H. Sweet. He began his labors there February 1, 1891, but remained only six months, when he returned to Massachusetts. For one year the church was without a pastor, but services were conducted as frequently as possible by Rev. C. H. McKee, district missionary, and others. On the first day of August, 1892, Rev. Robert Leslie became pastor, and served as such with great fidelity and earnestness for four years. Rev. J. F. Catlin settled as pastor January 1, 1897. He was ordained April 13, 1897. Lots were secured by the general missionary, and a house of worship was begun in the autumn of 1891. On account of the difficulty of securing necessary funds, its completion was delayed. The dedication services were held August 28, 1892. The total cost of the church property was $5,000.

The church at Custer City was organized August 30, 1890. In this case, as also at Hot Springs, one or two preliminary meetings had been held, but the work of organization was perfected on the dates given. It was supplied frequently by Rev. C. H. McKee, district missionary, until April 1, 1891, when he became pastor of this church, and also of the church at Hill City. A house of worship was begun in the closing months of 1891. It was dedicated September 11, 1892, during the annual meeting of the Black Hills Association. The cost of the building when completed was $2,800. Rev. C. H. McKee continued as pastor until September, 1894. Rev. James W. Given, of Louisville, Ky., became pastor January 1, 1895, but served only until July. Rev. Henry Cocks, of Kansas, was called as pastor July 1, but remained only three months. Rev. F. T. Drewett began his labors there October 1, 1895, and served until June, 1897. Rev. W. H. Austin began his labors there in August, 1897. He was ordained December 15, 1897.

A church was organized at Hill City, August 31, 1890. Its nominal pastor was Rev. C. H. McKee. Only occasional services were rendered there, beginning April 1, 1891, and continuing at distant intervals for a couple of years. When the Harney Peak Tin Mining company, whose headquarters were at Hill City, suspended operations in 1893, it was a severe blow to the prosperity of that prospectively important place, and among the many who removed to other localities were most of the members of the little Baptist church. The few who remain will serve as a nucleus of the church of the future, when there is an improved condition of business interests at Hill City.

The church at Lead City was organized September

3, 1891. Rev. Geo. H. Thompson was called to the pastorate in February, 1892. He remained however, only a few weeks, preferring to continue in the work of an evangelist. The church was without a leader until October 1, 1893, when Rev. J. A. Archibald became pastor. He was ordained April 18, 1894. The present pastor is Rev. J. A. Marple. A house of worship was dedicated February 2, 1896. It is valued at $2,500. The youngest of the Baptist churches in the Black Hills are located at Oelrichs and Beaver Basin. They were organized in March, 1893, Oelrichs March 5, and Beaver Basin March 27. Rev. F. T. Drewett was ordained March 9, 1893, to the work of the ministry and became their pastor, serving as such until October 1, 1895, when he became pastor of the church at Custer City, and remained until June, 1897. His successors have been Rev. K. S. Douglass and Rev. J. A. Wright. On the western side of the Black Hills a church was organized in January, 1889, at Sundance, Wyoming. Its first pastor was Rev. F. Purvis, who removed to that field at the close of his pastorate in Deadwood. On account of its isolation and unfavorable local conditions, it has been a feeble organization.

Early in the work of Baptist development of the Black Hills, as it was necessary to build several houses of worship, it became evident that a larger amount of aid would be necessary than could be furnished by the church edifice fund of the Home Mission Society. By request of the board of that society, its general missionary, Rev. T. M. Shanafelt, was sent to Michigan, in January, 1890, to raise a special church edifice fund of $1,500 for use in the Black Hills. He succeeded in raising a fund of $2,000, to which was later added $600 more. This special fund furnished greatly needed

assistance in the erection of houses of worship, especially at Deadwood, Hot Springs, Custer City and Rapid City.

The Black Hills Baptist Association was organized by the state superintendent of missions, at Rapid City, September 12, 1890. At its beginning it included the churches at Deadwood, Rapid City, Lead City, Custer City, Hot Springs and Hill City, in South Dakota, and Sundance in Wyoming. The churches at Oelrichs and Beaver Basin were admitted to the Association in 1893. Rev. C. H. McKee was appointed district missionary for the Black Hills, April 1, 1890. His services continued one year, and were under the supervision of the general missionary. On the first of April, 1891, he became pastor of the churches at Custer City and Hill City, and continued until September, 1894, when he removed to Albany, Oregon. In the early prosecution of the work, valuable assistance was rendered by Rev. H. C. Woods, D. D. The services rendered by Rev. F. H. Wilkinson, who was then Sunday school missionary for Wyoming and the Black Hills, in house to house visitation, and the organization of Sunday schools, will long be gratefully remembered. By special arrangement evangelistic work was done for three months by Rev. Geo. H. Thompson, and about eight months by Miss Ida M. Sherman, which served greatly to encourage and strengthen the churches.

Deacon T. A. B. Dexter, a pioneer Baptist layman, came to Deadwood in 1877. After years of anxious waiting, he has been permitted to see the Baptist cause established and successfully carried on in the Black Hills. In this work he has borne an important part. Including generous assistance rendered to his own church at Deadwood, he has been a liberal contributor

towards the erection of the other houses of worship in the Hills.

The American Baptist Home Mission Society has a strong claim upon the gratitude of the Baptists of the Black Hills for its exceptional liberality in the generous assistance rendered in the support of missionaries and building houses of worship. Considering the number of churches, there is no field, of equal area, in all the vast territory aided by the Society, where its appropriations have been so large, from both the missionary and church edifice funds. The total membership of the churches as reported at the last annual meeting of the Association is 283. The total valuation of church property is $22,300.

In this chapter has been given a description of the Black Hills, the savage tribes of Indians who first inhabited them, the change from those who hunted game to those who sought for gold, and from the wild and reckless life of the early days to the civilization of the present. The history of this transition from a condition of lawlessness to one of law and order, is an interesting study. The wild scenes of disorder and reckless disregard for human life, too often witnessed in pioneer camps, have given way to the stability and safety of a higher civilization. The gambler and desperado no longer rule, but have had to yield to the domination of a better element in society, which maintains the sanctity of law, and stands pledged for the safety of life and property. This influence, tending to righteousness, began to exert its power early in the reign of lawlessness and crime. The minister of the gospel told of a better life and a higher aim, while the others drank and gambled in the saloon.

On the mountain side, overlooking the city of Dead-

wood, is Mt. Moriah cemetery. In that cemetery are two graves, and over these graves have been placed statues representing the men whose mortal remains lie buried there. The scroll cut on one of these bears this inscription:

WILD BILL.
J. H. Hickock, died August 2, 1876,
By a pistol shot,
Aged thirty-nine years.
Custer was lonely without him.

Under this inscription was cut in the marble a representation of a pair of pistols.

On the other statue is this inscription:

REV. HENRY WESTON SMITH.
Was killed by Indians, August 20, 1876,
While on his way from Deadwood to preach at
Crook City.
"Faithful unto death."

Under this the sculptor's chisel has given a representation of an open Bible. The deaths of these men occurred only a few days apart, in the early months of the existence of the great mining camp in Deadwood gulch. Both were suddenly killed, but under strangely different conditions. The one died at the hands of pagan Indians, while attempting faithfully to perform a Christian duty; the other, noted as a desperado and gambler, was assassinated in a gambling house, by another of his kind, who was jealous of his success and reputation as an outlaw.

The lives and deeds of these two men represent the higher and the lower conditions of society in the pioneer days of the Black Hills. At first the lower controlled, and robbery, and theft, and murder were common events. The law of might was stronger than the

law of right. But better influences were at work, and year by year better conditions prevailed. The pistol, which made Wild Bill and his class the terror of every community, is no longer in constant use and a menace to human life. It has had to yield to the open Bible of the martyr, Smith. The lessons of that book have not yet banished all wrong doing, nor made all men Christians, but they have left their impress on the people, and brought about a better condition of things in society, and introduced a higher civilization. The lawlessness of the pioneer mining camp has become, like the road agent, a thing of the past, and in its place has come the law-abiding element of the city, where homes, and schools, and churches have been established, and are now maintained. Human life is as safe today in the Black Hills as in any of the older eastern states, and nowhere else are the rights of property or the sanctity of home more carefully guarded and protected.

CHAPTER XVII.

SCANDINAVIAN BAPTISTS.

Many of the first settlers in Dakota came from Sweden, Norway and Denmark. They were hardy pioneers, and with unshaken courage they endured the hardships and privations of those early years. The constant additions to their number, by immigration, resulted in the establishment of many Scandinavian colonies. In these settlements churches were early organized. Some of these people were members of Baptist churches in their fatherland. They brought their religion with them. On securing locations for their homes, they wanted to enjoy religious privileges. They began, without delay, to hold meetings in their primitive dwellings. Most of these, at first, were dugouts and sod houses, but in many of them the voice of prayer and praise was heard, and God was devoutly worshiped.

The first Baptist church in Dakota Territory that had a settled pastor was the Swedish Baptist church at Big Springs, which was organized early in July, 1869. This church, through its pastor and other delegates, assisted in the organization of the first Baptist association. Other churches, representing the Swedes, Norwegians and Danes, were organized, and their number has increased, until they have become a strong and influential factor in the religious development of a new



SWEDISH BAPTIST CHURCH, BIG SPRINGS.

CHURCH ORGANIZED JULY, 1870.

FIRST HOUSE OF WORSHIP DEDICATED JUNE 7, 1873.

PRESENT HOUSE OF WORSHIP DEDICATED SEPTEMBER 24, 1893.

state. Like the American and German Baptists, the first Scandinavian Baptist churches were formed in the southern counties, and their growth was northward and westward. In tracing the progress of this growth, a condensed outline of the history of these churches is here given.

Big Springs.—The first Swedish immigrants came to Big Springs, in Union county, in 1868. Others arrived in the spring of 1869. They came from the vicinity of Orebro, Nerike, Sweden. A large proportion of them were Baptists, and had been members of Baptist churches in Sweden. Early in July, 1869, a meeting was held in the home of P. A. Ring, to consider the matter of organizing a Baptist church. It was a sod house, intended for a barn, but was first used as the family dwelling. The exact date of this organization cannot be given, as the early records are lost, but it was one of the early days in July. There were seven constituent members, P. A. Ring, Andrew Lindbloom, Peter Larson, and their wives, and Peter Johnson. Mr. Ring, who had served as preacher in Sweden, was chosen to preach and take general charge of the meetings. This he continued to do until April, 1876, though his formal relation as pastor dates from July 14, 1872. Other Swedish Baptists united with the church. The first persons baptized were Frederick Larsen, Mrs. Andrew Anderson, and Miss Louisa Johnson. These were baptized July 14, 1872, by Rev. A. Norelius. As the church grew, a house of worship became necessary, and one was built, and dedicated June 7, 1874.

Up to 1876 the church was harmonious. Then a division of sentiment arose on the Sabbath question. Rev. P. A. Ring, the pastor, led a movement in favor

of the observance of the seventh day, but in April of that year, he and the disturbing element withdrew, and formed a Seventh Day Baptist church. He was succeeded as pastor by Rev. A. B. Nordberg. The weakened church was soon strengthened by accessions by baptism and letter. The following ministers have served as pastors: P. A. Ring, A. B. Nordberg, C. Sandquist, C. M. Widen, Andrew Johnson, Andrew Swartz and C. Silene. There were some long intervals between pastorates, but services were regularly maintained by well qualified lay members, including C. J. Nilson, Peter Johnson, and others. Several extensive revivals were enjoyed, and they greatly strengthened the church. A parsonage was built during the pastorate of Rev. Andrew Johnson. Following the great revival of 1883, a new and larger house of worship became a necessity. Rev. Andrew Swartz, pastor, led in this movement, which was successful. It was dedicated September 24, 1893.

Anticipating slightly the actual anniversary, on account of the annual meeting at Big Springs of the Scandinavian Baptist Conference or Association, the twenty-fifth anniversary of the organization of the church was celebrated June 3, 1894. It was an event of very deep interest, and was the first quarter centennial anniversary ever held in South Dakota. Five of the six pastors of the church gave addresses, and a letter was read from the absent one, Rev. Andrew Johnson. English and Swedish copies of the history of the church were read. Mr. A. Lindbloom the only constituent member still identified with the church, was an interested sharer in the proceedings.

The last pastor, Rev. Christopher Silene, entered upon his work in September, 1894, under brighter

prospects than any of his predecessors. With a large experience, and possessing all of the elements of leadership, he has led the work, along all lines, to success. The church has now over two hundred members. At least one-half of these are young people, well trained in Christian work. It is the largest Scandinavian Baptist church in the state. Several of its members are Americans and Germans. The whole region round about Big Springs is Baptist in sentiment. The people have become so thoroughtly Americanized, that since 1888, during the oversight of pastors Johnson, Swartz and Silene, one-half of the services have been conducted in English. This language is used almost exclusively in the Sunday school and young people's meetings.

BLOOMINGDALE.—There were Swedish Baptist settlers at Bloomingdale as early as 1868. So far as known the first religious service held by them was at four o'clock on Christmas morning, of that year. The first Swedish Baptist missionary who visited the field was Rev. P. A. Ring, of Big Springs. The first baptism at Bloomingdale occurred June 14, 1871, when four converts were baptized by him. He organized the church October 15, 1871. A house of worship was built in 1878. The date of dedication cannot be definitely fixed, but it was probably in November. From the organization of the church until August, 1874, many were added to the church, but the additions were then offset by an almost equal number of exclusions, indicating defective early leadership. Many turned away to seventh day adventism and other errors, and the faithful few were greatly discouraged. In October, 1884, Rev. Jacob Olson, Scandinavian missionary, visited the field, sought out the genuine members, and was able to reclaim some who had wandered away.

Rev. James Lundin, from Sweden, became pastor in 1885, and served successfully for five years. His successors have been Rev. C. J. Nelson, M. A. Fridlund, N. A. Lindholm and Olof Lind. The church is now in a prosperous condition. The missionary visits of Rev. Jacob Olsen have continued through a period of fourteen years, and have resulted in much good to the church.

LODI.—An American Baptist church was organized in this settlement July 23, 1871. As the people were mainly Danes, after a few years it became extinct. The Danish Baptist church of Lodi was organized March 25, 1872. Its growth was rapid, and soon it increased to a membership of over forty. For more than eleven years the meetings of the church were held in the homes of the members and in school houses. The present house of worship was dedicated early in October, 1883. Many of the members lived so far west of the usual places of meeting that another organization seemed to be necessary. By mutual agreement a majority of the members, twenty-seven in number, were dismissed for the purpose of organizing the Danish church at Daneville. Seven ministers have served as pastors of the church at Lodi, Rev. Charles Anderson, N. Tychsen, Marcus Hansen, T. O. Wold, M. Nilson, P. P. Overgaard, and Jacob Larsen. The church is located in a thickly settled farming community. As the usual place of business and postoffice address of most of the members is Wakonda, in January, 1898, the church changed its name to the Bethel Scandinavian Baptist Church of Wakonda.

DANEVILLE.—Peter Larsen Christiansen is supposed to have been the first Danish Baptist in Dakota. He came in in 1864. Six others came a few months later.

In 1872 others came from Denmark and from Racine, Wis. Some of these lived in Daneville, Turner county, and others in Lodi, Clay county. Ten of these formed the first Danish Baptist church in Lodi, March 25, 1872. In 1873 immigration was so rapid that by the close of the year thirty-seven Baptists lived in and near the Daneville settlement. Most of them were members of the Lodi church. The distance was so great that it was thought best to have a church organization in each settlement. For this purpose the entire church met at Lodi December 31, 1873. Twenty-seven members were dismissed, with the assistance of Rev. G. W. Freeman, and they formed the organization known as the Danish Baptist church in Daneville. The organization was completed June 3, 1874, by the election of officers, including Christian Plet, as leader of their meetings. Meetings were held in the sod houses of the settlers, for there were, as yet, no school houses.

By the close of the year there were thirty-nine members. About this time the proselyting work of the Seventh Day Adventists began, and the leader of their meetings and others were led astray. About this time Rev. Christian Anderson, from Clark's Grove, Minn., became pastor of both the Daneville and Lodi churches. The winter of 1875-6 was a trying period. As the result of the work of the Adventists, the Baptist church was reduced to twenty-three members. Among those who were drawn away were the pastor and deacons. This was the period of the grasshopper raids, and all of the crops were destroyed. The few members who remained sought God in their distress and prayed for help, and for a pastor who would be true and faithful. In March, 1876, the church at Clark's Grove, Minn., sent Rev. L. Jacobson, whose labors were greatly

blessed. After a few weeks he went away, but returned soon, bringing with him a young man, Nils Tychsen, then a student at Morgan Park, Ill., who was called first as supply and then as pastor. His labors were successful. At the end of the year there were forty-three members.

The next year, 1877, was also full of blessings. During this year they began to build a house of worship, which they first used in June, 1878. It was not fully completed until 1884. Mr. Tychsen remained on the field ten years, and then became pastor October 1, 1886, at Dell Rapids. Rev. M. Hansen settled as pastor at Daneville in March, 1887. During this year the church added ten acres to its church property. In 1888 a parsonage was built. In August of that year fifteen members were dismissed for the purpose of organizing the Spring Valley Danish church. In February, 1889, the pastor resigned, expecting to remove to another field in April. During the memorable electrical storm on the second day of April, a disastrous prairie fire swept over Daneville and destroyed the house of worship, parsonage and barn. The pastor, with his wife and children, barely escaped from the burning parsonage to a place of safety. One of the members of the church was burned to death.

The church was now destitute of a pastor, a parsonage, and a place for holding meetings, but with new courage they rallied, and began to build a house of worship. It was dedicated November 10, 1889. In the spring of 1891, Rev. N. C. Nelson became pastor. He resigned in August, 1892, to settle at Pukwana. Sixteen members of the church living in Yankton county, were dismissed, December 30, 1892, for the purpose of organizing the church in Turkey Valley. H. M. Ander-



REV. A. B. NORDBERG,

1876–1887.

son, of Chicago University, supplied the church during the summer of 1893, and settled as pastor in May, 1894. Under his labors the church has continued to prosper.

BROOKINGS.—Rev. Jacob Olsen, then pastor of the Scandinavian Baptist church of Kingsbury county, was the first Scandinavian Baptist who held a religious service in Brookings county. It was held November 7, 1882. He continued for two weeks, holding meetings from house to house, until no dwelling house was large enough to accommodate the people who attended. The meetings were then moved into Brookings, and held in the American Baptist church building. It seemed as if every Scandinavian home had become more or less influenced by the preaching of the gospel. As soon as the Lutherans learned that the interest was so great that it might result in the baptism of several converts, and the organization of a Baptist church, in order to keep their people away from Mr. Olsen's meetings, they sent for Lutheran ministers in various localities, who surrounded him and his flock with daily special meetings. By this time, however, it was too late for them to stop the progress of the work. Eleven converts were baptized March 11, 1883, and on March 15, they were organized into the Norwegian Baptist church of Brookings.

A movement was begun, without delay, to build a house of worship. It was completed and dedicated December 19, 1883. A parsonage was afterwards secured. Mr. Olsen continued to serve the church as pastor, in connection with his work in Kingsbury county, until he became state missionary for the Scandinavian Association in the summer of 1884. Since then the church has had three pastors, Revs. C. J.

Westergaard, C. W. Finwall, and J. B. Sundt. In 1893 several of the most active members removed to Oregon, and since then the church has had no settled pastor, until the return of their first pastor, Rev. Jacob Olsen, October 1, 1898.

STRANDBURG.—The first Baptist settlers in Strandburg were E. M. Dahlberg and N. A. Dahlberg, and their families, in 1880. They came from Sweden. The first meeting conducted by a Baptist minister was held in January, 1882, by Rev. J. A. H. Johnson. The church was organized June 25, 1882. During nearly all of the period of its existence, the church has been without a settled pastor, but services have been regularly maintained by the two experienced laymen named above. E. M. Dahlberg is the recognized religious leader of the church.

OLDHAM.—The Scandinavian Baptist church of Kingsbury county was organized January 25, 1882. The members were scattered over much of the county, and the places for holding religious meetings were various school houses and private dwellings. Rev. Jacob Olsen came from Chicago, July 4, 1882, and at once became pastor of this church, serving it and also the church at Brookings until October 1, 1884. As the number of Baptists increased the name of the church was afterwards changed to Oldham. It has had four pastors, Rev. C. J. Westergaard, O. L. Hoien, and A. A. Ohrn. In 1888, this church and the American Baptist church at Oldham jointly erected a house of worship. In September, 1897, these two church organizations were consolidated.

SIOUX FALLS.—Charles Tornquist and his wife were the first Swedish Baptists in Sioux Falls. They arrived there May 15, 1881. Soon after Albert Nor-

berg and Miss Martha Olsen came, and others followed. Rev. C. J. Johnson, pastor at Dell Rapids, was the first Scandinavian Baptist minister who visited Sioux Falls. He began preaching there in the summer of 1882. The first Swedish Baptist church of Sioux Falls was organized May 19, 1883, by Rev. Frank Peterson and C. J. Johnson. The constituent members were Charles Tornquist and Peter Calvin and their wives, August Johnson, A. B. Norberg, Olof Larson and Martha Olsen. Six others were immediately added by baptism. Rev. C. J. Johnson became the first pastor of the church, and remained until January, 1885. During his pastorate a house of worship was built. It was dedicated December 21, 1884. Other pastors have been Revs. A. B. Nordberg, J. P. Berlin, A. W. Peterson, K. Ostlund, H. P. Peterson, and L. J. Olsen. In the intervals between pastorates, Rev. Jacob Olsen has greatly assisted the church. Since the organization of the church it has had 149 members. Of these seventy-one were received by baptism. The present number of members is fifty-seven.

Sun Prairie.—The first resident Scandinavian Baptists in the vicinity of Sun Prairie, Miner county, were John Nilson, C. W. Lindell and wife, Mrs. A. Liljenberg, Mrs. Hannah Nelson and Christine Anderson, who settled there in 1881. The first Scandinavian Baptist minister was Rev. Charles Johnson, of Sioux Falls, who visited the community and preached at different times in 1881-2. In the spring of 1883, Rev. C. M. Widen and his wife came from Sweden. Being an ordained Baptist minister, he began to labor among the people. The Scandinavian Baptist church of Sun Prairie was organized at the home of C. W. Lindell, June 3, 1883. With occasional intermissions, the

aggregate time spent as pastor by Rev. C. M. Widen was nearly seven years. The church is now without a pastor, C. W. Lindell is the chosen leader of the church.

PUKWANA.—This church was organized by Rev. Jacob Olson, July 25, 1885. The first pastor was Rev. N. Mattson, who was ordained September 4, 1885. During his pastorate the church grew rapidly. After he left the field October 1, 1891, Rev. N. C. Nelson became pastor in October, 1892. In the fall of 1892, a house of worship was secured which was dedicated March 11, 1893. In the fall of 1892, Rev. F. M. Andreason became pastor. A year later he resigned, when the work was resumed by Rev. N. C. Nelson. The church has had many trials and hindrances in its work, but its present outlook is encouraging. In the summer of 1896 the chapel was totally destroyed by a severe wind storm. The church has not yet been able to build another.

DELL RAPIDS (Danish).—In 1871, N. J. Norgaard took up a claim northeast of where Dell Rapids now stands. There were then no dwellers there except Indians. In 1872, N. C. Sorenson and wife, N. P. Nielson and A. Markesen came, and in 1873 the Morton Olsen family. These few Baptists began to meet for religious services. The meetings at first were generally led by Morton Olsen. Though formerly identified with the Adventists, he worked and worshiped with the Baptists. In the spring of 1874, Jens Olsen and his family came among them. Being an ordained Baptist minister from the old country, he naturally took the lead of religious meetings. Later arrivals increased the number of Baptists. The first missionary who visited them was Rev. L. Jacobson, of Clark's Grove, Minn., in 1876. The second was Rev. C. J. Johnson, in 1882, who for some time rendered service there.

By previous arrangement eight persons met December 9, 1885, for the purpose of organizing a Baptist church. They were P. M. Olsen, N. J. Norgaard, Simon Nielson, J. P. Peterson, C. Sorenson, N. C. Sorenson and Sena Sorenson. Rev. Jacob Olsen led in the organization which was called the Scandinavian Baptist church of Moody county. These members lived north of Dell Rapids, near or across the county line. During the same month eleven were added to the church by experience and eight by baptism. Most of these additions were the result of special meetings conducted by Missionary Olsen.

In 1886 some members then living in Dell Rapids, and some who belonged to the American church, proposed the organization of a Scandinavian Baptist church in town, provided a pastor could be secured for the new organization and also for the church in the country. Rev. N. Tychsen, of Daneville, became pastor in October, 1886. The Scandinavian Baptist church of Dell Rapids was organized November 2, 1886. A year later, November 2, 1887, the Scandinavian Baptist church of Moody county, having then a membership of twenty-six, disbanded for the purpose of uniting with the later organization, which, previous to the consolidation, had forty-five members. Mr. Tychsen served successfully as pastor until the close of 1892, when he removed to California. Rev. A. Carstensen became pastor in April, 1893. The next pastor was Rev. H. P. Anderson, who settled there in December, 1895. The present pastor is Rev. A. C. Nasby. The church has a comfortable house in Dell Rapids. As a large proportion of the members live in the country, a chapel was built for their convenience in 1888.

Scandinavian Baptist Church of Spink County. —In May, 1882, S. C. Anderson and A. P. Clemenson

and their families settled in Beotia, Spink county. These two families met every Lord's day, for religious services. Later a few other Baptist families came. The first Baptist sermon was preached in 1886 by Rev. S. C. Nielson. In July, 1887, several of the brethren visited the German Baptist church then existing at Warner, Brown county, to confer with them as to the advisability of uniting with that church. They were cordially received, but were advised that their interests would be better served by organizing a church among people of their own nationality. Accordingly they met, July 10, 1887, at the home of P. H. Jensen, and organized the Danish-Norwegian Baptist church of Spink county. The constituent members were S. C. Andersen, A. P. Clemenson, P. H. Jensen, and Anton Christiansen, and their wives, and Mary Olsen. A Sunday school was organized in April, 1888. Rev. T. O. Wold became pastor in July, 1889, but remained only three months, when he resigned to accept a professorship in the Dano-Norwegian department of the theological seminary at Morgan Park, Ill. K. P. Hammer served as pastor in 1890, and S. Holm in 1893. During the long periods when the church has had no pastor, S. C. Anderson and S. P. Jensen have acceptably and successfully conducted religious services.

LAKE NORDEN.—The first Baptist settlers along the shore of Lake Norden, from 1880 to 1883 were A. P. Palm and John Lindell and their wives. They brought with them letters of dismission from the Lannas Baptist church near Orebro, Nerike, Sweden. The first meetings were held in the home of John Lindell, in the summer of 1881. The first Baptist sermon was preached by Rev. Jacob Olsen, in 1882. The church was organized September 17, 1888. A. P. Palm was

ordained October 12, 1888, and has continued to serve as pastor. The Sunday school was organized in 1890. One of the laymen of this church has devoted much of his time to preaching in Scandinavian settlements.

Spring Valley.—In May, 1882, Jens C. Faarup and family and J. C. Sorenson and wife, settled in Spring Valley. Finding no other Baptists there, they united with the church at Daneville, whose pastor, Rev. N. Tychsen, afterwards occupied Spring Valley as an out-station. Peter Anderson, a layman, preached every month for several years. The Spring Valley Baptist church was organized with fifteen members, November 11, 1888. In September, 1889, Rev. Lars Hanson became pastor, remaining on the field until February 1, 1894. A house of worship, costing $1,050.00, was dedicated March 27, 1892. Rev. L. E. Larsen was called as pastor February 1, 1894, and served one year. Since he resigned, the church has had no pastor, but student supplies have rendered acceptable service during the summer months.

Orleans.—Orleans was first settled by Scandinavians in the spring of 1885. Erick Olsen and O. Olsen and their families were the first Baptists. A Baptist church of eight members was organized April 8, 1888. It was then called the First Swedish Baptist church of Millard. The name was afterwards changed to Orleans. In 1889, Rev. N. P. Wik came from Sweden to become its pastor, and he has continued to serve as such to the present time. The church has enjoyed several revivals, and new members have frequently been received. Baptist sentiments pervade the entire community. During the last six years the church has contributed $368.42 for foreign missions, and $675.68 for home missions and current expenses.

Norwegian Baptist Church of Miner County, or Berton.—On the first Sunday after Christmas, 1888, Rev. C. M. Widen, and S. H. Liljenberg began a series of meetings in Hanson school house, Hendea township. There were only two Baptists then living in that community, August Erickson and wife, recently from Sweden. A few families lived near there who wished for a clearer knowledge of the Scriptures. In attending these meetings they found what they sought, and were greatly helped. Soon after meetings were held further north, in Errickson's school house, near the Lutheran church. When the Lutherans learned that these men were Baptists, they had the school house closed against them. From there they went to Berton, where some families were living who had left the Lutheran church, and were waiting and looking for something better. Meetings were held in their homes, and a large number were converted. In May, 1889, Rev. Jacob Olsen and Rev. L. Hanson visited that neighborhood. They conducted several meetings and fourteen were baptized. Soon after, June 16, 1889, the Norwegian Baptist church of Miner county was organized in the house of Jacob Holm. The need of a house of worship was seriously felt, but the poverty of the people seemed to make it impossible to build one. At length it was agreed by each member to set apart as a chapel fund the proceeds of one or more acres of wheat each year, until enough could be saved to pay for a church home. The plan was carried out, and a comfortable chapel, worth $800, was dedicated November 21, 1897.

Huron.—A few devoted Swedish Baptists in Huron and vicinity, desired an organization of their own. A meeting was held in the First Baptist church, Decem-



REV. NILS TYCHSEN.

1870-1893.

MEMBER OF TERRITORIAL LEGISLATURE, 1883.

ber 19, 1889, at which time the Swedish Baptist church of Huron was organized. Rev. A. P. Palm served as pastor about three years. As the Swedish population is small and not increasing, and it is practically impossible to support a pastor, it is probable that the organization will not be continued beyond 1899, and that the members will become identified with the American Baptist church in Huron.

TURKEY VALLEY.—Beginning with 1879, a few Baptists lived in Turkey Valley, Yankton county, who became members of the Danish church at Daneville. It was for some time an out-station of the Daneville church. Efforts to maintain a Sunday school in the early days were only partially successful, as the children were occupied during each summer in herding cattle. The Turkey Valley Baptist church was organized February 8, 1893. P. P. Ovegaard supplied the church during the summers of 1893-4. Peter Anderson, a lay member of the church, rendered extended service as a supply. A house of worship, costing $1,412.00 was built in the summer of 1894. It was dedicated October 21, 1894. P. P. Ovegaard was ordained June 3, 1895, and served as pastor one year. Rev. F. M. Andreason was pastor six months, in 1897.

VERNON.—The church at Vernon, Roberts county, was organized by Rev. Jacob Olson, June 19, 1897. A. J. Swelander served as supply for several months and during that period fifteen were baptized. O. G. Newgreen has served the church since April, 1898. Efforts will be made soon to build a chapel.

SUMMIT.—The youngest of the Scandinavian churches in the state is located at Summit, in Roberts county. It was organized largely through the services rendered it by A. J. Swelander, who was ordained as pastor

December 6, 1898. The church was organized March 13, 1898. Though nominally a Scandinavian church it is intended to meet the needs of Americans as well as Scandinavians. Services are conducted in both languages, and all nationalities are represented in the membership. A house of worship has been erected which will soon be dedicated.

The following list gives the name and date of organization of all of the Scandinavian Baptist churches in South Dakota:

Big Springs, July, 1869.
Bloomingdale, October 15, 1871.
Lodi, March 25, 1872.
Daneville, December 31, 1873.
Oldham, January 25, 1882.
Strandburg, June 25, 1882.
Brookings, March 15, 1883.
Sioux Falls, May 19, 1883.
Sun Prairie, June 3, 1883.
Pukwana, July 25, 1885.
Dell Rapids, November 2, 1886.
Spink County, July 10, 1887.
Orleans, April 8, 1888.
Lake Norden, September 17, 1888.
Spring Valley, November 11, 1888.
Miner County, June 16, 1889.
Huron, December 19, 1889.
Turkey Valley, February 8, 1893.
Vernon, June 19, 1897.
Summit, March 13, 1898.

In this historical review of the nineteen Scandinavian Baptist churches in South Dakota, it will be observed that four of them were organized early in the first

decade; Big Springs in 1869, Bloomingdale in 1871, Lodi in 1872, and Daneville in 1873. There was an interval of over eight years before the fifth church was organized.

This long period of seeming inactivity may have been due in part to the poverty of the people, the frequent crop failures and grasshopper scourges, and the financial depression throughout the country. Another cause of this long delay was the lack of a superintending missionary, to visit and encourage the churches. But the principal thing that operated against their progress was the apostasy of some of the pastors and a large proportion of the members of the few Scandinavian churches then in existence, on account of the pernicious activity of Seventh Day Adventists, in disseminating their views concerning the observance of the seventh day of the week instead of the first. Matters became so serious during the years 1874-5-6, that the existence of these churches was threatened.

These Adventist missionaries were Scandinavians, and the greatest injury to our cause was done among the people of their own nationality. The four Scandinavian Baptist churches were rent and torn for a time, and disruption seemed to be inevitable. In this critical situation of affairs Rev. J. N. Webb, D. D., district secretary, made arrangements to have Rev. P. H. Damm, of Iowa, and Rev. Theodore Hessel, of Nebraska, both Scandinavians, visit these churches and endeaver to stay the contagion. The latter was continued on the field for some time. Their labors were finally successful. Some were reclaimed and many were excluded. One of the leaders in this disaffection, a former pastor of the Lodi and Daneville churches, after he saw his serious error, brooded and grieved over his

wrong doing until he thought it was unpardonable, and in his despair he took his own life. The churches were saved, but it was long before they could fully recover from the injury received.

With the incoming tide of immigration which followed the rapid building of railroad lines in 1879 and 1880, were many Scandinavian Baptists. There were soon many new settlements of Swedes, Norwegians and Danes. In some of these there were enough of Baptists to call for special missionary work, and render necessary the appointment of a Scandinavian missionary. A leader was needed. He was already on the field, serving as pastor of one of the first Scandinavian churches organized after the eight years of waiting. In addition to his work as a pastor, he had shown that he possessed the qualifications needed in a superintending missionary, by the itinerant missionary work which he had done in Brookings, Hamlin, and other counties. The man for the emergency was Rev. Jacob Olsen. He was chosen as Scandinavian missionary for South Dakota, by the Scandinavian Baptist conference, in the summer of 1884, and continued to serve as such until October 1, 1898. As he has been so actively engaged in missionary work for many years, the following brief sketch of his early life is here given:

Jacob Olsen was born in Bierkland, near Haugusend, Norway, February 10, 1850. When he was fifteen years old he went to sea. He made rapid advancement in seamanship, and at the age of seventeen, he ranked as an able seaman on one of the largest Norwegian ships. When a little past twenty-one years old, he landed at Philadelphia, March 11, 1871. He was then third mate on the Norwegian ship Hobert. On that day he accompanied the captain up to the city. As he



REV. JACOB OLSEN.

1882–1899.

SCANDINAVIAN MISSIONARY 1884–1898.

and the captain stood on the dock, above which an American flag was floating, Olsen said: "I am going to take the oath of loyalty to the stars and stripes." He left the ship and came west to Buffalo, N. Y. He began sailing on the lakes in the summer of 1871, and continued four years, having risen to the position of first mate. He was married April 11, 1873, to Clara Roundquist, who was born in Sweden.

In 1877 he was converted, and became a member, and soon after a deacon, of the Danish-Norwegian Baptist church in Chicago. He spent two years—1880-81—in the Dano-Norwegian department of the theological seminary, at Morgan Park, Ill. In 1882 he came with his family to Dakota, arriving at Lake Preston July 4. He entered at once upon the work of a missionary pastor, serving the Norwegian Baptist church of Kingsbury county, and also the Norwegian Baptist church at Brookings, which he organized March 15, 1883. He was ordained at Sioux Falls November 2, 1882, during the first annual meeting of the state convention. Since his election, in 1884, as Scandinavian missionary, he has proved to be a wise and careful leader. The progress of the work among the Scandinavian people has been gratifying, and new churches have been organized in various portions of the state. After fourteen years of continuous and faithful service, he closed his labors October 1, 1898. Though specially devoted to the interests of the Swedes, Norwegians and Danes, he sustained cordial and intimate relations with American Baptists. He has been held in the highest esteem among them, and "his praise is in all the churches." As an officer of the state convention, and a member of its board of managers, and of its executive committee, his co-workers long ago learned to appreciate his worth,

and to love him for his high christian character, his genial spirit, and his broad and generous sympathy with every good work. In the councils of the denomination he was always efficient, and in the homes of the people he has always been a welcome guest. Cordial welcome has been given to his successor, Rev. Andrew Swartz. Having been for several years a pastor in the state, he is familiar with the field and its needs, and possesses the qualifications necessary for the responsible position to which he has been called.

In October or November, 1874, the Scandinavian Baptists organized a missionary conference at Lodi. This was not intended to serve the purpose of an association, but gave them an opportunity to meet for the consideration, in their own language, of missionary and other topics. It answered a useful purpose, unifying the work and aims of the three nationalities represented in the organization, and binding them together in a bond that yet remains unbroken. The early churches became members of the Southern Dakota Association. Churches further north, that were organized in later years, identified themselves with the Sioux Valley Association. This affiliation of American and Scandinavian churches continued until the number of the latter had so increased as to justify an organization of their own. They then utilized their old missionary conference, which was still in existence, and in 1886 it became the Scandinavian Baptist Association of South Dakota.

In this association there are now nineteen churches, designated according to the nationality most largely represented in each. Of these, nine are Swedish churches—Big Springs, Bloomingdale, Sioux Falls, Orleans, Huron, Lake Norden, Vernon, Strandburg

and Sun Prairie; five are Danish churches—Daneville, Lodi, Dell Rapids, Spring Valley and Turkey Valley; two are Norwegian—Brookings and Miner County (or Burton); and three are Danish-Norwegian—Spink County, Pukwana and Summit. There is no other state in which all of these three nationalities work together harmoniously and successfully in one organization. They are closely united in every movement intended to promote the welfare of their people, and advance all the interests of the state, and they are in hearty sympathy and co-operation with their brethren in the American Baptist churches. These nineteen Scandinavian Baptist churches have 897 members, thirteen houses of worship, and three parsonages. The total valuation of their church property is $19,500. In addition to the number of members stated above, in many localities there are Scandinavian Baptists who are members of American Baptist churches.

The natural tendency of Scandinavian Lutherans, when truly converted, is to identify themselves with the Baptists. As a general rule they are in fullest sympathy with every department of evangelical work. They are characterized by an earnest devotion to the church and all its interests, deep spirituality and unstinted liberality, especially to the cause of missions. Church discipline is carefully maintained, and there is always manifested a parental and brotherly watchfulness over the daily lives of their members. An intensely devotional spirit pervades their meetings, and they are responsive to the calls of duty. Their pastors are earnest, usually well educated, and conscientiously devoted to their calling.

The ratio of increase in the number of church organizations and members is relatively larger than is usual

among American Baptists. They unselfishly foster their own interests. Naturally their field of operations is bounded by lines of nationality, but many others have been inspired and helped by them. They guard carefully against the growth of grievances among brethren, and in the settlement of difficulties they manifest wisdom and ability. Here is an illustration of tact and sound judgment, not always exhibited by ecclesiastical councils. On one occasion one of the Scandinavian churches became involved in a serious quarrel. It had grown to such proportions that it became necessary for a council to meet, and try to restore harmony and peace. The council met at the seat of war, but instead of listening to statements of grievances from the contending factions, after earnestly exhorting them to manifest a Christ-like spirit, and settle their own difficulties among themselves, the council left them to themselves, and withdrew to another place to spend the time in earnest prayer for those who had become estranged from each other. It was not long until the members of the council were summoned to the church. On arriving there they were informed that the warring factions were reconciled, and that all roots of bitterness had been removed. This is a model plan for settling church quarrels and grievances among brethren, and it could be wisely followed on many occasions.

The Scandinavians are recognizing the inevitable tendency of foreign born people, who come to this country to establish homes for themselves and their children, to become Americanized in language and customs. They are generally accepting the fact that the younger generation, most of whom were born in this country, will identify themselves with those with whom they have common business, social and religious associa-

tions. The necessity for maintaining their own church organizations still exists, but in the course of time separate organizations will gradually diminish in number. A movement in this direction has been inaugurated. At Oldham, there existed, for several years, two Baptist churches, one Scandinavian and the other American. The former was what was originally known as the Scandinavian Baptist church of Kingsbury county. Recently, by the mutual and hearty agreement of these two churches they were consolidated, and hereafter an English speaking pastor will be the spiritual leader of the people in that locality.

CHAPTER XVIII.

GERMAN AND RUSSIAN BAPTISTS.

Among the foreign born citizens of South Dakota, the nationalities most largely represented are the Scandinavians, who according to the last census numbered 31,373, and the Germans and German Russians, of whom there were 33,561. Of the native born inhabitants, about 80,000 were born of foreign parents. Of this number fully one-third are of German descent.

Among the Baptists of other nationalities, the Scandinavians were the first to organize a church, as in the case of the Swedish Baptist church established at Big Springs early in July, 1869. Among the early German settlers in Dakota were some German Baptists, scattered here and there in the new colonies. Being unable to speak or understand the English language, comparatively few of them united with American Baptist churches. In order to minister to their spiritual needs, and to evangelize others, Rev. J. Wendt came from Ministrita, Minnesota, in 1875. He found several German Baptists in a German settlement at Emanuel Creek, near Tyndall. His appearance among them was hailed with great satisfaction. Many meetings were held, and the people were greatly interested and benefited. Some of them went thirty miles and more, with ox teams, to hear the gospel preached in their own language. A number of persons were converted. As a result of this movement the first German Baptist church in Dakota was organized at Emanuel Creek, April 26, 1876.

Early in 1877, a colony of German-Russians came to Yankton county. A Baptist church was organized and a chapel was built. In a year or two most of these people removed to Bon Homme and Hutchinson counties, and the identity of the church was lost. Some German Baptists having settled at Big Stone City, in the northeastern portion of the state, a church was organized there, May 9, 1880, under the leadership of Rev. J. Engler. Rev. J. D. Menger succeeded him as pastor in 1881. In 1881 and 1882 Rev. F. Reichle and Rev. J. Croeni came as missionaries to several of the southern counties, and labored, especially at Yankton, Scotland, Bridgewater and Plum Creek. They at first established mission stations at these places, since the number available as members at each station was not large enough to organize churches. The station at Plum Creek was organized into a church, June 9, 1883. The German church at Madison was organized May 1, 1885, and Rev. W. Achterberg became its first pastor. After this period the organization of churches was more rapid. When German Baptists came to establish homes in German settlements, they promptly began missionary operations by organizing Sunday schools, and holding meetings in their primitive dwellings to which all of their neighbors were invited.

Rev. B. Matzke and Rev. O. Olthoff were pioneer workers on several important fields. The former organized the churches at Eureka, June 16, and Warner, July 20, 1886, and one or two others now located in North Dakota. The latter labored in some of the counties further south, and organized the following churches: Emery, February 28, 1886; Salem, December 4, 1890; Avon (formerly Tyndall), December 15, 1890; and Lennox, afterwards called Germantown, and

now known as Chancellor, July 15, 1882. The organization known as the Yankton and Scotland church was brought about through the labors of Rev. T. J. Schaefer, who was ordained at the time of the recognition services held November 22, 1892. After a few years the church at Warner became extinct on account of crop failures, and the consequent removal of the members to other localities. The others named have become strong churches, each having from two to six flourishing stations. This is a common custom among German Baptist churches.

After the Indian reservations were thrown open to settlement, a number of Germans located in and near Fairfax, Gregory county, west of the Missouri river, and near the Nebraska line. Rev. Claus Regier was sent there as missionary, and a church was organized at Fairfax, June 30, 1894. Along the southern border of his field, across the state line in Nebraska, he organized a church at Napier, December 14, 1896. A house of worship was dedicated there June 9, 1897. The church at Parkston was organized January 13, 1894. The church at Eureka had grown to such proportions that it had twelve stations in McPherson and Campbell counties, and across the line in North Dakota. A division became necessary. The church at Mound City was organized December 29, 1897, and it has charge of six important stations in Campbell county. The youngest of the German churches was organized at Choteau Creek, October 9, 1898.

The following list gives the name, location, and date of organization of all the German and German-Russian Baptist churches in South Dakota:

Emanuel Creek, April 26, 1876.

Big Stone City, May 9, 1880.

Plum Creek, June 9, 1883.



REV. AUGUST LIEBIG.

THIRTY YEARS A MISSIONARY AMONG THE STUNDISTS IN RUSSIA. SEVERAL TIMES IMPRISONED, AND FINALLY BANISHED.

Madison, May 1, 1885.
Emery, February 24, 1886.
Eureka, June 16, 1886.
Warner, July 20, 1886.
Salem, December 4, 1890.
Avon, December 15, 1890.
Chancellor, July 15, 1892.
Yankton and Scotland, November 22, 1892.
Parkston, January 13, 1894.
Fairfax, June 30, 1894.
Napier, November 14, 1896.
Mound City, December 29, 1897.
Choteau Creek, October 9, 1898.

The following list gives the date of the dedication of most of the houses of worship belonging to German Baptist churches, with the estimated value of each. It is not complete, as several of the churches have not reported the chapels belonging to some of their stations:

Plum Creek,	October 17, 1883	$ 500
	June 19, 1893	800
Madison, November 21, 1886		2,000
Emanuel Creek, May 26, 1889		800
Eureka, October 10, 1889		1,200
Big Stone City, July 6, 1890		1,500
Emery, June 20, 1891		1,500
Tyndall, July 5, 1891		1,700
Engel, July 19, 1891		400
Avon, November 22, 1891		700
Menno, November, 1891		800
Bridgewater, June 19, 1892		2,000
Scotland, May 21, 1893		1,000
Salem, September 10, 1893		1,625
Chancellor, December 23, 1894		1,500
Napier, June 9, 1897		800
Fairfax, 1899		800

From the foregoing sketch it will be seen that the German Baptists have fifteen church organizations, all established within twenty-two years, and nearly all within the last fifteen years. During these years they have built twenty-two houses of worship and seven parsonages. The total valuation of church property is over $25,000. The number of Sunday schools is 24. The last reported membership is 1,280. This is more than one-fifth of the whole number of Baptists in South Dakota. This is a gratifying record of growth, and it compares most favorably with the rate of progress made in older eastern states. In Pennsylvania, where missionary work among the Germans began fifty-seven years ago, they have only twelve German Baptist churches. The growth in South Dakota has been much greater in only a little more than one-third of the time. In 1887 these churches raised $1,800 for missionary and other benevolent objects. The members are generally beginners in this new country, and they have had to bear the burdens of poverty.

The work of establishing these churches and supporting them has involved greater self-sacrifice than is usually experienced in older states. Driving long distances over the open prairies, through the heat of summer and the cold of winter, often through blinding storms, and holding meetings in the stifling atmosphere of a densely packed dwelling house or chapel, these were among the difficulties to be overcome. Such men as Wendt, Reichle, Croeni, Menger, Matzke, Olthoff, Mueller, Weisle, Penski, Golling, Regier, Schaefer, and others, will long be remembered as faithful pioneer workers among the Germans in South Dakota. In the work that has been necessary to reach present results, grateful acknowledgments are made of

the sympathy and co-operation of their American brethren in the state convention, the assistance rendered by the state superintendent of missions, and the aid received from the American Baptist Home Mission Society.

While generally familiar with the work of the German Baptists of the state, the writer has been greatly assisted in preparing the foregoing sketch by the thoughtful kindness of Rev. A. L. Tilgner, one of the representative German pastors.

The oldest survivor of the German pioneer Baptist ministers yet remaining in South Dakota, is Rev. O. Olthoff, who has kindly furnished the following outline of work accomplished through his instrumentality or under his observation, since 1884:

In the year 1884, when a great many Ostfriesland Germans from Iowa and other states settled in South Dakota, I felt the time had come when South Dakota ought to be conquered for Christ. Accordingly, in April of that year I came with my family. Two weeks previous two Baptist families had already come. We settled at Emery, in Hanson county. About eleven miles southwest was Bridgewater church, now called Plum Creek, and Scotland, now Immanuel Creek. The members of these churches lived in a district about fifty miles in circumference. My plan was to work up the field north and northeast of Emery. The church of Emery had its membership scattered to within sixteen miles of Madison, so that at present anyone going from Madison in a southwesterly direction may travel nearly one hundred and twenty miles, and still remain among German Baptists. In this district we have now six churches, namely, Madison, Salem, Emery, Plum Creek, Immanuel Creek and Germantown (or Chancellor). At first our number was very small, the four members mentioned at the beginning, and my wife and myself. After I had preached eleven months seven

souls professed conversion, and six of these desired baptism. On April 5th, 1885, these six were buried with Christ by baptism. It was a day of great rejoicing for us, as it was the ingathering of the first fruits of our labors. February 24th, 1886, we were organized as a church, with sixteen members. The recognition services and my ordination took place on the same day. Up to this date we had still been members of the church in Aplington, Ia. The pastor of that church was Rev. G. C. Englemann, who represented the church on this occasion.

The church at Emery soon began lengthening her cords, and even before we organized I had been preaching in McCook and Turner counties. I received no certain salary from the members nor support from the Home Mission Society. Still the work, though hard in one sense, was a source of joy, as the little band of members carried me, as it were, on the hands of prayer, and did all in their power when help was needed.

Warrington, now called Monroe, became the first station of the Emery church. On December 23d, 1885, I preached there for the first time, and at first the meetings were well attended. But these people were much opposed to Biblical baptism, nevertheless we had the pleasure of seeing seven follow Christ in baptism, and the word of God is gaining ground. Afterward we succeeded in opening a Sunday school. Since then other stations of the Emery church have been opened, including Salem, Avon and Lennox. I am sorry that Monroe has not made better progress, but hope it will soon grow into a church. Our brother E. E. Johnson, the first one baptized on this field, rejoices now over the souls who were then awakened and have found peace, and were baptized March 23d, 1893. It seems that showers of blessings are at hand. The members at this place are wide awake and earnestly praying, "Thy kingdom come."

Avon became the second station of the Emery church. In 1886, brother and sister Edyard and sister Browen

and myself made a trip to Bon Homme county, where we had some Baptist families who were formerly members of the church at Aplington, Ia. We found these members hard at work for the Master. Quite a number of children and grown people met together for Sunday school and church services. In November, 1886, these members were received in the Emery church. I found it impossible to visit this station oftener than every eight weeks. In the meantime brother Schoeder took charge of the work until February, 1888, when he moved to Emery. His place was filled by brother W. Van Geopen. Thus the Lord helped us wonderfully, as brother Van Geopen had helped me in my work in Germany, also in Illinois, and now in my absence acted as substitute. When this station numbered twenty-four members they saw fit to organize a church. The organization and recognition took place December 15, 1890. This young church at Avon, formerly called the German church of Tyndall, has now sixty-four members. When the church saw the necessity of building a house of worship, there were willing hearts and hands, and it was built in 1891. Our chapel there cost about $1,200. In 1892 I was permitted to baptize eight converts, later on four young men, and others at later periods.

Salem, in McCook county, became the third station. At the organization of the church at Emery, we made the acquaintance of brother Stark, delegate of the American church at Freedom. Brother Stark informed us that there were five German sisters besides himself in that district, and that there were many Germans who ought to be looked after. He requested the church at Emery to give me a week's leave of absence for this work. This was in March, 1887. We did some house to house visitation, and I preached twice on Sunday, and on the following Monday and Tuesday evenings. Wednesday night we had a cottage prayer meeting in the house of non-members. The family consisted of the father, mother and two sons. The younger son was much opposed to conversion, but that same night

he was under deep conviction and sought and found peace. The other members of that family followed, and in that night this whole family and four others who had met with us found peace and rejoiced in the Lord. Six weeks later these new converts came to Emery to be baptized. On that day, the 29th of May, 1887, the church at Emery extended the hand of fellowship to fourteen new members. Eight were received by baptism and six by letter. This station at Salem I could only visit six times in the year, as my work was getting too great, and extended over too large a field. On December 4, 1890, this station also organized and was recognized as a church, with a membership of twenty-four. As there was no one found to take charge of this field, it was still supplied from Emery. In September, 1891, Rev. E. Wolf took charge of the work. The church then numbered twenty-nine. Rev. A. Marquardt became his successor. The church now has no pastor.

Lennox became the fourth station. In 1889 eighteen persons around Lennox applied for membership in the Emery church. As the whole community is composed of people from Ostfriesland, Germany, it was thought best that the church take up this field, as the writer is himself an Ostfreisian. My church allowed me one Sunday per month for this work. In 1892 this station also organized as a church, and the recognition took place July 15, 1882, with twenty-eight members. I was permitted afterwards to baptize other new converts. Others are near the Kingdom. It is a time of refreshing for the church in Lennox, afterwards called Germantown, and now Chancellor. Another Sunday school has been started near Lennox. We have four stations where we have preaching on Sunday, but the main station is best attended by strangers.

My health was very poor for a whole year, and the work of supplying Emery and stations at Monroe, Avon and Lennox became too much for me, and I requested the church at Emery to get another pastor, promising to help until someone should be found. Brother A. F. Brauns assisted me three months, from September to

December, 1892. During this time my health began to improve, and the church at Lennox gave me a call as their pastor alone, but Avon insisted that I remain their pastor also, so I continued for a time to supply these two churches. Emery is a thriving town with a thrifty German population. The church has a house of worship 26x40 feet, which is well filled every Sunday.

To the Lord be the glory for the blessings He has bestowed upon us in the past years. From the small beginning of my report, four churches have sprung up and other stations, which justify us in looking hopefully to the future.

As has been stated the number of German and Russian Baptist churches in South Dakota is fifteen. The number would be larger if American plans of organization were adopted. Each church has its central headquarters, with several outlying stations, varying from two or three to six or more in number. At one time the Eureka church had twelve different stations. The number of members at these stations is often large, but they are usually held as stations or branches of the parent church, until they are strong enough to be self-supporting, when they are urged to organize as separate churches. At some of these stations chapels have been built, and the result is that in some cases each church has at least two or three houses of worship. The parental oversight of the mother church is such that some of the new churches, when organized, have their religious home already prepared for them. Another result of this policy is that only a small percentage of German Baptist churches ask for or receive assistance from the American Baptist Home Mission Society, in the support of their pastors. If any assistance is needed, it is more frequently a gift or a loan from the church edifice fund, to aid in building houses of worship.

The following list gives the names of most of the stations maintained by each church. Beside the house of worship owned by the parent church, each station marked (*) has a chapel:

EMANUEL CREEK.—Tyndall*, Danzig*.

BIG STONE CITY.—Holloway*, Minn.

PLUM CREEK.—Bridgewater*, Menno*, Alexandria*.

MADISON.—Farnsworth, Holland, Wentworth, Romona.

EMERY.—Monroe, and three other stations.

EUREKA.—Spring Creek*, Dolzer, Stein, Martel, Long Lake.

SALEM.—Canova.

CHANCELLOR.—Lennox, and two other stations.

CHOTEAU CREEK.—Four or five stations.

PARKSTON.—Friedensthal*, Dry Creek*, Schulz, Tripp.

FAIRFAX.—Kaul, Wetzal.

MOUND CITY.—Pilgerheim*, Kramlich, Matthews, Bender, Weisenburger.

More than one-third of the German speaking citizens of this state came from Russia. Nearly all of them are the descendants of the south German people, who, several generations ago, during the reign of the Empress Catherine, were encouraged to settle in southern Russia. They were needed there because they were familiar with many of the arts of which the Russian peasants were ignorant. As they helped to develope the resources and revenue of the empire, their intense religious convictions, and simple Christian manner of living, which were so different from the cold formalism of the established state religion, the Greek church, were at first overlooked, but later Russian rulers persecuted them without mercy. They carried with them



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1884–1886.

from Germany their religion, and their only rule of faith and practice, the Bible. They were active in their efforts to spread the Christian faith among their Russian neighbors. They met for prayer and conference at stated times and places, called *stunden*; hence the name which soon came to be applied to them, *Stundists*. The lowest estimate of the number of Stundists now in Russia is 250,000. A large proportion of these are Baptists. They are intensely in earnest in holding and disseminating their religious opinions. They are so far in advance of the unthinking and ignorant native Russian serf, that their superiority in belief and life long ago aroused the bitter hatred of the authorities of the state church. The relentless persecution of these people has called out the sympathy of Christian people in Europe and America.

It is not surprising that thousands of Stundists have fled from oppression in Russia to the enjoyment of religious freedom in the United States. Many of them are in South Dakota. A large number of these are in Russian or German-Russian Baptist churches. During all of the generations of their sojourn in Russia, they retained the knowledge and use of the language of their fatherland. Religious services conducted in the German language are therefore understood, not only by the Germans, but also by their German-Russian brethren. On numerous occasions the author has had opportunities to study the religious life and devotion of these godly people. While no longer compelled to worship God in secret, at the risk of imprisonment, they still maintain their long-accustomed simplicity of living and intense religious devotion. In Russia all attempts to break their spirit and compel them to renounce their faith were in vain, and here "there are none to molest or make them afraid."

One of their pastors, Rev. August Liebig, was for many years a missionary among the Stundists of Russia. He was remarkably successful, though he endured innumerable hardships, was several times imprisoned, and was finally banished from Russia. Soon after his coming to America, and his settlement in South Dakota, the writer was invited to join with him in the services at the dedication of one of their houses of worship. An immense congregation assembled, many more than could find even room to stand in the building. Many of them drove with their families from thirty to fifty miles across the prairies, to once more see and hear this faithful servant of God. It was through his instrumentality that they were converted and baptized, from ten to twenty years before, in Russia, the meetings being held secretly, in out-of-the-way dwellings, and the baptisms administered in retired places in the darkness of the night, to avoid being interrupted, or put in prison, by the relentless officials of a cruel despotism. It was interesting to study the faces of these people as they once more heard the voice of their former leader, and were contrasting their changed condition from religious intolerance to religious liberty.

An intelligent and commendable zeal characterizes the work among the Germans and Russians of the state. They are making encouraging progress. They are very particular in the reception of new members, watchful in oversight, and strict in discipline, yet they increase relatively more rapidly than American churches. The most cordial relations exist between them and their American brethren. The last reported membership in their churches is twelve hundred and eighty.

CHAPTER XIX.

ASSOCIATIONS.

SOUTHERN DAKOTA ASSOCIATION.

The first Baptist house of worship in Dakota Territory was dedicated at Vermillion, June 4, 1872. On the following day the first Baptist association was organized, by pastors and delegates from nine churches, comprising all of the Baptist churches in the territory. Of these churches six were American—Vermillion, Elk Point, Yankton, Leroy, Lodi, and Canton; two were Swedish—Big Springs and Bloomingdale; and one Danish—Lodi. With the exception of Chaplain G. D. Crocker, at Fort Sully, all of the Baptist ministers in the territory were present: Revs. G. W. Freeman, E. H. Hurlbutt, J. J. McIntire, J. H. Young, J. L. Coppoc, P. A. Ring, and J. Peterson. The last two were Swedes. The total membership of these nine churches was one hundred and fifty-seven.

The following officers were elected: moderator, Rev. G. W. Freeman, general missionary; secretary, Martin J. Lewis, Vermillion; treasurer, Deacon M. D. Weston, Elk Point; corresponding secretary, Rev. E. H. Hurlbutt, Vermillion. The constitution adopted was broad and comprehensive. Though a little band, in a new country, the organization put itself on record as favoring heartily all of the benevolent objects of the denomination, and pledging to them active sympathy and financial

support. In that day of small things, the need of laying the foundation for Christian education was carefully considered. The committee on education, of which Rev. J. J. McIntire was chairman, presented a report which was adopted, urging the importance of taking immediate steps for the establishing of an institution of learning. During the first few years the needs of the great field, gradually opening, received earnest consideration, and at the annual meeting in 1877, it was decided, as an association, to aid at least one church each year, in the building of a house of worship. At this anniversary grateful recognition is given of the organization of woman's mission circles, which were beginning to prove a helpful ally in the prosecution of missionary work.

In 1880, the committee on obituaries record the death, at Goodwin, of Rev. L. Ross, aged sixty-nine years. He had been for many years a pastor in Minnesota and but a little while before his death he came to Dakota, in poor health, for a home among his children. This is the first mentioned death among the Baptist ministry in the territory. The appeals, several times repeated, for the appointment of a Sunday school missionary and colporteur are now answered by the appointment of Mr. Geo. T. Johnson. In view of the immense field now covered by the association, a division was considered and approved.

When the association was organized in 1872, the nine churches then existing were mainly in or near the valley of the Missouri river. Ten years later the number of churches belonging to the association had increased to twenty-two, including Watertown and Goodwin, extending north nearly two hundred miles. Several new churches were so far distant that they were

still unassociated. The total reported membership of the association was 679. The time had come for a division. The association, in 1881, recommended such action, and proposed that a line drawn due west to the Missouri river, beginning with the north boundary of the second tier of townships in Minnehaha county, be the dividing line between the southern Dakota association, and the proposed new association. Another matter of importance at this annual meeting was the appointment of a committee of eleven brethren, to confer with a similar committee, appointed at a Baptist camp meeting, and preliminary organization of a state convention, held at Lake Madison in July, 1881.

At the first meeting of the Southern Dakota Association, following the division in 1882, the number of churches belonging to it was fifteen, with a membership of 601. With the addition of new churches and increase in membership, it grew until it had, in 1893, twenty-three churches and 1,112 members. During that year a re-construction of all the associations was made and five new ones were formed. This organization, which still retains its old name, was then reduced to twelve churches and 798 members. Since 1893, it has had only one addition to its churches, but its membership has increased to 1,098. The twenty-fifth anniversary of the original organization was held at Vermillion in June, 1896. It was an occasion of unusual interest. At the historical session historical addresses were delivered by Rev. J. E. Rockwood, who organized the Vermillion church, February 16, 1868; Rev. J. J. McIntire, Rev. T. M. Shanafelt, Rev. R. N. Van Doren, and others, and a history of the association was presented by Rev. T. M. Coffey.

SIOUX VALLEY ASSOCIATION.

By previous arrangement a meeting of pastors and other delegates, representing sixteen churches, most of them new organizations, was held at Brookings, June 9-11, 1882, for the purpose of forming a new association. Rev. Edward Ellis led in the work of organization. It was called the Sioux Valley Baptist Association. Its first officers were Rev. Walter Ross, moderator, and Rev. F. H. Newton, secretary. Its membership at the beginning was 275. It occupied an immense field, reaching south as far as Madison and Dell Rapids, westward to Huron, and included all the territory north. It was a most important missionary field, and the association did not neglect its mission. New churches were added to it, and most of the churches comprising it grew, until in ten years from its organization, it had on its roll twenty-three churches, with 1,017 members. It continued to exist under its original name, until the general re-organization of associations in 1893.

JAMES RIVER ASSOCIATION.

Almost immediately after the organization of the Sioux Valley Association, in 1882, it became evident that another association must soon be formed further north. Among its constituent churches were Baptist churches as far north as Aberdeen, Ordway, and Big Stone City. Other churches soon came into being in the northern counties, and some of the counties near the Missouri river. With the hearty approval of the Sioux Valley association, and its benediction on some of the northern churches that were dismissed, under the leadership of general missionary Ellis, an association was organized October 10-11, 1884, at Columbia, in connection with the dedication services of the Columbia

Baptist church. A constitution was adopted, committees were appointed, and the following officers were elected: Moderator, Rev. C. H. Woods, Columbia; secretary, Rev. E. M. Bliss, Aberdeen; treasurer, Deacon Wm. P. Brown, Ellendale. Five churches only were represented in this organization. Their membership was not reported. Insufficient notice had been given of the proposed meeting, and the movement was not a success. The Columbia church soon after became extinct, and its excellent house of worship was secured by another denomination.

The organization begun at Columbia in October, 1884, adopted as its name the James River Baptist Association. It soon went into a state of suspended animation. Efforts to arouse it failed until January 1-2, 1886. Through the active efforts of Rev. F. M. Horning and others, some of the churches were led to send delegates to Aberdeen, at the time of the dedication of the new Baptist house of worship in that city. Fourteen churches were represented by delegates or letters. Their total membership was 291. The following officers were elected: Moderator, Rev. C. C. Marston, Beulah; secretary, Rev. F. M. Horning, Blunt; treasurer, Dr. O. M. Heustis, Aberdeen. Sermons were preached, several addresses were delivered, some good resolutions were adopted, and the association adjourned, to meet at Ellendale, June 15, 1886. No meeting was held. The association was dead.

After the resignation of Rev. Edward Ellis there was no one to take the general oversight of missionary work for nearly four years, until the present state superintendent of missions came to South Dakota, early in 1888. Some of the pastors took a fostering care of neighboring pastorless churches, but on

account of necessary financial retrenchment there were fewer laborers on the field, and many were discouraged. He endeavored to pick up the lines of work over the entire field. On investigating the condition of things in the northern part of South Dakota, he found only two or three pastors, and several weak churches without leaders. There was a memory of an association that had once existed, but the churches and pastors knew little or nothing of each other. He made arrangements for the churches, including four or five new ones, to send delegates to a meeting held at Aberdeen, September 5-6, 1888. The meeting was well attended, new interest was awakened, the old name was resumed, and on the recommendation of the superintendent of missions, instead of a new association, it was agreed to regard it as a resurrection and continuation of the old organization. Ten churches were represented, with a membership of 276. The association continued a vigorous existence, with interesting and profitable annual meetings, until the general reorganization of the associations of the state in 1893. At that time it included fourteen churches, with 394 members.

GERMAN ASSOCIATION.

An association representing the people of any special race or language cannot be organized along geographical lines. The first few churches among the Germans and German-Russians of Dakota were scattered over the territory. They were too far apart to successfully maintain an association. Occasionally some would be identified, temporarily, with one or more of the American associations. After 1884 the number of churches among these people increased more rapidly, and a German Baptist association—or conference, as they term it—was organized June 17, 1887, at Plum Creek, near

Bridgewater. For several years it included all the German and Russian Baptist churches in both South Dakota and North Dakota. Since 1894 the association includes only their churches in South Dakota. Their annual meetings are always largely attended, full of enthusiasm, intensely devotional and spiritual, and continue three and four days, or even longer. All lines of business are carefully attended to, but devotional meetings and preaching services are numerous. In connection with the annual meetings of their association a pastor's conference is usually held. They also hold semi-annual meetings. They now have fifteen churches, with a membership of twelve hundred and eighty.

SCANDINAVIAN ASSOCIATION.

At the organization of the Southern Dakota Association in 1872, three of the nine churches composing it were Scandinavian. As Scandinavian churches were organized in later years, they identified themselves with this association, and some of them, after 1882, with the Sioux Valley Association. In 1874 the Scandinavian Baptists organized a missionary conference. It was not intended at first to serve as an association, but a meeting for conference on missionary and other topics, where there was the larger freedom of speaking in their own language. As a matter of information their statistics were reported annually at these conferences, but for ten or twelve years they continued as members of the associations named. As the number of churches increased, the need of a separate organization led them to withdraw, and after 1886 the original missionary conference, organized in 1874, became the Scandinavian Baptist Association of South Dakota.

This organization is a tower of strength for the Bap-

tist cause in this state. For many years it has furnished one-half or more of the support of its state missionary. The large annual contributions for all benevolent objects indicate the deep and increasing interest of the churches in missions, christian education, and all departments of religious work. In the association are nineteen churches, with eight hundred and ninety-seven members.

BLACK HILLS ASSOCIATION.

This association was organized by the state superintendent of missions, at Rapid City, September 12, 1890. At its organization it included the Baptist churches at Deadwood, Rapid City, Lead City, Hot Springs, Custer City, and Hill City; also the church at Sundance, Wyoming. The churches at Beaver Basin and Oelrich were received into the association in 1893. The last reported membership was three hundred and eighty-three.

FIVE NEW ASSOCIATIONS ORGANIZED.

By reason of the annual addition of new churches, the territory of the Southern Dakota, Sioux Valley and James River Associations became too large to promote the interests and serve the needs of the churches composing them. The Southern Dakota Association extended from Elk Point and Akron on the Sioux river, to Chamberlain, on the Missouri river, a distance of one hundred and seventy-five miles. The James River Association, in its greatest length reached from Pierre to Pierpont, in Day county, a distance of two hundred and forty miles. The Sioux Valley Association was one hundred and fifty miles long and about one hundred miles wide. It had become impossible for most of the weaker churches to be represented by delegates, unless all of the annual meetings were held at

some central point. The formation of a larger number of associations, geographically smaller, became a necessity.

On the recommendation of the state superintendent of missions, the three associations above mentioned, at their annual meetings in 1891, appointed a joint committee to carefully consider the situation, and recommend such action as they should deem wise and necessary. While waiting for the development of some projected lines of railroad, in 1892, it was thought advisable to delay making any recommendations for definite action until the following year. At the annual meetings held in June, 1893, the joint committee reported that in their judgment there should be five associations organized, that each one should cover a considerably smaller area than any of the three hitherto existing, and that they should be formed with reference to present and prospective lines of railroad, in order to make attendance at the annual meetings as easy and inexpensive as possible. Beginning with the southern portion of the state, where our denomination in South Dakota had its origin, they recommended the formation of the following named associations the area of each to be the counties named under its heading:

Southern Dakota Association.—Union, Clay, Yankton, Bon Homme, Charles Mix, Douglas, Hutchinson, Turner and Lincoln.

Sioux Falls Association.—Minnehaha, McCook, Hanson, Davison, Aurora, Brule, Buffalo, Jerauld, Sanborn, Miner, Lake and Moody.

Central Association.—Kingsbury, Beadle, Hand, Hyde, Hughes and Sully.

Northeastern Association.—Brookings, Deuel, Hamlin, Clark, Codington, Grant and Roberts.

NORTHWESTERN ASSOCIATION.—Marshall, Day, Brown, Spink, Faulk, Potter, Edmunds, McPherson, Walworth and Campbell.

In the foregoing arrangement as to new associations, the churches, including some new ones added since, according to their location were naturally grouped together as follows:

SOUTHERN DAKOTA ASSOCIATION.—Akron, Armour, Beresford, Bloomingdale (now Spirit Mound), Canton, Centerville, Delmont, Elk Point, Hurley, Lincoln, Parker, Parkston and Vermillion.—13

SIOUX FALLS ASSOCIATION.—Beaver, Beulah, Blendon, Chamberlain, Dell Rapids, Egan, Flandreau, Kimball, Madison, Mitchell, Montrose, Plankinton, Salem, Sioux Falls, Spencer, Woonsocket and Zion.—17

CENTRAL ASSOCIATION.—Arlington, DeSmet, Hetland, Huron, Lake Preston, Onida, Pierre and Oldham.—8

NORTHEASTERN ASSOCIATION.—Bradley, Brookings, Bruce, Bryant, Bushnell, Clark, Effington, Elkton, Estelline, Goodwin, Troy, Watertown, Windom and White Rock.—14

NORTHWESTERN ASSOCIATION.—Aberdeen, Conde, Faulkton, Gem, Gettysburg, Groton, Hecla, Highland, Huffton, Ipswich, Pierpont, Rose, Verdon, Warner and Washington.—15

The report of the committee, which was not authoritative but advisory, was heartily adopted. The churches, without a single exception, endorsed the recommendations made. To avoid the overlapping of dates, a schedule of dates for the annual meetings was submitted and approved. The committee recommended a form of constitution and by-laws which was adopted by each association. This served to unify



FIRST BAPTIST CHURCH, DELL RAPIDS.

CHURCH ORGANIZED JULY 21, 1872.

FIRST HOUSE OF WORSHIP DEDICATED JULY 18, 1880.

PRESENT HOUSE OF WORSHIP DEDICATED JUNE 8, 1887.

plans of work throughout the state, and has resulted in saving annually considerable expense in the printing of the minutes of the various associations in the State Convention Annual. The annual meetings of the old associations were held, as usual, in 1893, at which time the churches that were to form the new associations, through their delegates and members present, held one or more sessions for the formal ratification of the contemplated organizations, adopted the proposed constitution and by-laws, elected officers for the ensuing year, appointed the necessary standing committees, and selected the place and preacher for the annual meetings to be held in 1894. The composition of the Scandinavian and German Associations is not affected by geographical boundaries, except so far as they are included within the state, but is regulated by the question of race and language. They were therefore not included in the foregoing plan. Neither was the Black Hills Association, which being isolated from the eastern half of the state, through lack of railroad connection, has a field of operations exclusively its own.

In order that those who shall read this history in the coming years may be able to trace the statistical progress of our own denomination from the beginning, and from the records of the present have a starting point from which to begin their study of future growth, there will be found at the end of this volume statistical tables giving the associational summaries, membership and financial—for 1898; the tables of anniversaries of the state convention and the associations, and also of former associations to 1893, when they passed out of sight, giving way to associations now in existence.

CHAPTER XX.

SOUTH DAKOTA BAPTIST CONVENTION.

The association is an important factor in rendering assistance to weak and struggling churches, and promoting Christian fellowship and brotherly love. The state convention, on a larger scale, unifies the work, and in the consideration of the important questions of missions, education, and church extension, encourages and stimulates each local worker to a larger vision of the great field of Christian activity, and a broader view of methods and plans of work. As the necessity arose, new associations were organized, but these organizations, notwithstanding their size, were local in their scope and mission. There was a conscious need of an organization that would draw together, for a common purpose, all of the workers within the sphere of its operations, that there might be unity in plan and effort.

This feeling found expression in the call issued to all of the churches, early in 1881, to send their pastors and other delegates to a general rally of Baptists, to be held on the shore of Lake Madison. There was a gratifying response to this appeal. The gathering was somewhat in the nature of a camp-meeting. It began on Thursday, June 30, and continued four days, closing on the following Sunday evening. The meetings were held in Baker's new barn, the largest one in Lake county, which was fitted up for the occasion. In the

changes of later years, the main portion of that barn became the dining room of the Lake View hotel, belonging to the Lake Madison Chautauqua Association.

The leader in this movement was Rev. Edward Ellis, then general missionary. With him were associated some who had been pioneers in religious work in Dakota, Revs. T. H. Judson, A. W. Hilton, J. P. Coffman, Walter Ross, and others. Representative Baptists from abroad were present and assisted greatly in inspiring and encouraging the workers. Rev. William M. Haigh, D. D., gave an address on "Missionary Work in Dakota Territory;" Rev. H. O. Rowland, D. D., then of Oshkosh, Wis., gave helpful addresses; Mrs. C. Swift, of Chicago, gave an address on "Woman's Missionary Work." Various devotional meetings were held. Sermons were preached by Revs. J. Edminster, Walter Ross, J. P. Coffman, A. W. Hilton, H. O. Rowland, and others. During the services on Sunday morning, announcement was made of the assassination of President Garfield. Various topics of importance were fully considered. A resolution was adopted urging the importance of the establishment of a Baptist school of learning in the territory; another was adopted recommending the immediate formation of woman's mission circles in all the churches, to co-operate with the woman's home and foreign missionary societies.

After a full and animated discussion of the subject in all its bearings, it was unanimously voted that the time had come for the organization of a convention. Some at first favored the idea of organizing a convention for all of Dakota Territory, but the conclusion was reached harmoniously that the proposed convention should be for South Dakota. A committee on organization was

appointed, consisting of Revs. J. P. Coffman, J. Edminster, Walter Ross, E. M. Epstein and A. S. Orcutt. The committee reported in part during the meetings, and were authorized to prepare a constitution and by-laws for adoption at the next meeting, to be held at Sioux Falls. The following officers were elected: President, Rev. Edward Ellis; secretary, Rev. J. P. Coffman; treasurer, Mr. D. P. Ward. The choir of the Madison Baptist church, and the Madison cornet band, furnished inspiring music during several of the sessions of the convention. The devotional meetings were conducted by Revs. J. P. Coffman, F. H. Newton, N. Tychsen, E. M. Epstein, H. E. Norton, A. S. Orcutt, and brethren B. S. Wales and D. P. Ward. In addition to the ministers in attendance at the convention, who have already been named, there were present a goodly number of consecrated laymen, from different churches, "and of honorable women, not a few." The convention adjourned to meet at Sioux Falls, in 1882.

While the origin of the convention is usually regarded as dating from the meetings held at Lake Madison in 1881, its organization was perfected at Sioux Falls, November 1-3, 1882. The date of the meeting was arranged to suit the convenience of the Baptist church at Sioux Falls, who were hastening the preparations for the dedication of their house of worship. The first three sessions were held in the Congregational church. The minutes of the preliminary meetings, held at Lake Madison, were read, and the committee on organization presented a constitution and by-laws, which were adopted. The following officers were elected: President, Rev. J. P. Coffman; vice presidents, Revs. G. W. Freeman and Walter Ross; recording secretary, Rev. Geo. A. Cressey; corresponding secretary, Rev. A. S.

Orcutt; treasurer, George Morehouse. A board of fifteen managers was elected, divided into three classes, of five each, to serve one, two and three years.

Instead of an annual sermon, several addresses were delivered. Among these was an address by Rev. Marsena Stone, D. D., on "The Needs and Benefits of a State Convention," and one by Rev. Wm. M. Haigh, D. D., on "New Developments in Western Missions." All of the usual objects of Christian beneficence were fully considered. The Baptist house of worship was dedicated on Wednesday evening, November 2. The sermon was preached by Rev. P. S. Henson, D. D., of Chicago. On the day following the dedication, the sessions of the convention were held in the Baptist church. The committee on obituaries announced the death, September 20, of Rev. A. W. Hilton, one of the pioneer missionaries, the second death among Baptist ministers since the beginning of missionary work in Dakota. An interesting session, devoted to a consideration of woman's work in missions was held. The closing session was in the interest of Christian education. The long cherished desire for the establishment of a Baptist institution of learning seemed about to be realized, in the prospective opening, at Sioux Falls, of the "Dakota Collegiate Institute." Several earnest addresses were delivered by members of the convention and citizens of Sioux Falls. Rev. Jacob Olsen was ordained by a council held during the sessions of the convention.

The South Dakota Baptist Convention was now fully organized. It had a constituency of thirty-two ministers, thirty-one churches, including several Scandinavian but not including three or four German churches recently organized, and a total reported membership

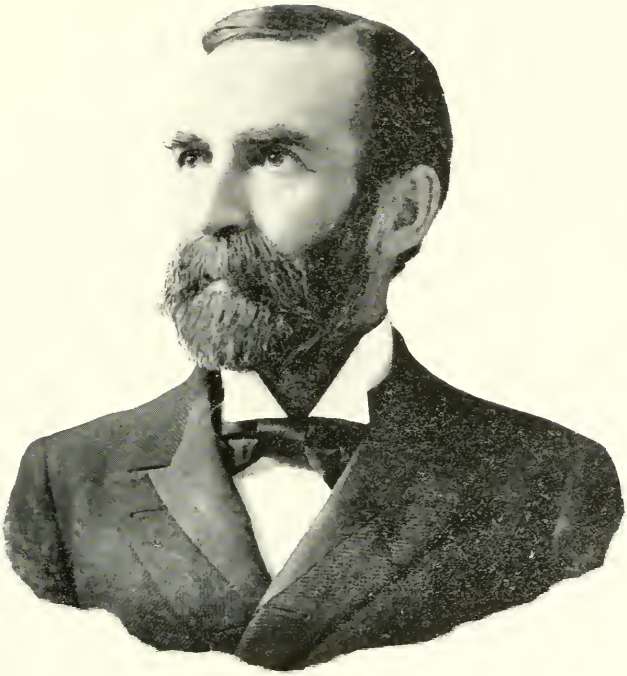
of 846. Of the thirty-two ministers only twenty were pastors, the others not being in active service on account of age and infirmities, or living on claims to establish homes. The annual meetings of the convention have been regularly held. On account of the extensive area of its field of operations, over seventy-six thousand square miles, and the high rate of fare for travel by railroad lines, for several years the average attendance was not large, but interest in its object and work was maintained and gradually increased. Within recent years there has been a gratifying increase in attendance, and every department of its work has received careful and earnest attention. In 1884, the South Dakota Baptist Ministerial Union was organized, and its annual meetings, increasingly interesting and profitable, are always held in connection with the annual meetings of the convention. The growing interest in woman's home and foreign missionary work has been helpful in securing the attendance of consecrated workers. All of the leading objects of benevolence are fully considered and encouraged. The representatives of our denominational societies are cordially welcomed, and in their absence their causes are not overlooked.

The fundamental and primary idea of a state convention is the development of missionary resources, and the prosecution of missionary work, within the state. This has never been forgotten, and in more recent years it has been kept conspicuously prominent. For many years the small number of churches, and their weakness, rendered it necessary that a large proportion of the amount needed for the support of pastors should come from the American Baptist Home Mission Society. This condition of dependence continued

longer, in the case of some of the older churches, than was anticipated, on account of trying local conditions, and the hardships and disappointments incident to the developement of a new country. The small contributions of the churches, as compared with the large amount annually appropriated by the society, did not furnish a very satisfactory basis for a plan of co-operation.

To co-operate is to act or operate jointly with another or others. It is concurrent effort on the part of two or more parties to accomplish a desired end. The plan of co-operation between the state convention and the Home Mission Society, generally adopted in the older western states, was frequently considered, and in 1891 it was adopted. For a year or two it was more nominal than real, but as the churches came to understand its necessity, and the advantages that would result from it, in cultivating a spirit of self-reliance, and developing systematic and scriptural habits of benevolence, they accepted it as something not only needed, but to be desired. The churches of South Dakota are rapidly coming into a closer understanding of the duty resting on each state to foster its own needy fields, by increasing its own resources; each year gradually releasing its claims on the Home Mission Society, until finally the society can transfer its beneficence to newer and more needy fields in the regions beyond. Each year, by the action of the convention, a specified amount for the state convention fund, or state missions, reasonably larger than in the preceding year, is apportioned among the churches. The churches generally have accepted their apportionment, and raised it with commendable promptness, as a duty that should be performed, in grateful recognition

of generous assistance rendered to them in the past. In meeting these increased obligations, though it involves some sacrifice and effort, more has been accomplished than merely to raise a specified amount of money. It has had an educating effect on the churches, and led to broader views of benevolence, and impressed on many minds the truth of that saying of Christ, "It is more blessed to give than to receive."



HON. HOSMER H. KEITH,

PRESIDENT BOARD OF TRUSTEES, 1884-1899.

PRESIDENT SOUTH DAKOTA BAPTIST CONVENTION, 1883-4-5.

CHAPTER XXI.

RELATION TO MISSIONARY SOCIETIES.

It was the day of small things when missionary work was first undertaken in South Dakota, but in the founding of pioneer settlements, and the establishment of churches, those who came first to this new field did not forget the necessity for evangelizing America, and preaching the gospel throughout the world. For the success of these objects they prayed, and out of their poverty they made annual offerings for missions. At the organization of the first association at Vermillion, in 1872, the following preamble and resolution were adopted:

Whereas, We recognize that we, as a part of Christ's working force on the earth, are responsible for the execution of his command to disciple all nations; and recognizing in the different societies of the denomination, efficient agencies for the accomplishment of this work; therefore,

Resolved, That we extend our hearty sympathy to and pledge our hearty co-operation with the American Baptist Home Mission Society, the American Baptist Missionary Union, and the Publication Society, and that we will support them by our influence, our contributions and our prayers.

This action was taken when the ability to assist in the general work of these societies was limited, but the disposition to give, and the practice of benevolence, have grown with each succeeding year.

AMERICAN BAPTIST HOME MISSION SOCIETY.

To the foster mother of nearly all of the Baptist churches in South Dakota, a lasting debt of gratitude is due. If it had not been for her assistance rendered from the beginning, and continued with a liberal hand, and her fostering care in aiding to support pastors and to secure homes for the churches, the Baptist cause in South Dakota could never have grown and reached its present position of influence and power among the religious forces of the state. At the same associational meeting referred to, this resolution was adopted:

Resolved, That in the American Baptist Home Mission Society we recognize our kindest and best friend, and that she has claims upon us above all others; and we extend to her our heartiest thanks for the interest manifested in lengthening the cords and strengthening the stakes of our Zion in this territory.

To the extent of her ability the society rendered assistance to struggling churches in existence, and made it possible to organize new ones, with a superintending missionary to care for their interests. The following persons have represented the society on this field as general missionaries, or state superintendents: Rev. G. W. Freeman, two years and seven months, from March 1, 1871 to October 1, 1874; Rev. Edward Ellis, five years, from August 1, 1880, to August 1, 1885; and Rev. T. M. Shanafelt, nearly eleven years, from April 1, 1888, to the present time, January, 1899. This work of a superintending missionary has covered eighteen of the thirty-five years since missionary work was first begun in Dakota Territory. If there could have been a superintendent of missions during the seventeen years when no such service was rendered, our denomination would today hold a position in advance of that which it now occupies. The fields of most of

the pastors were too large to enable them to take advantage of favorable opportunities, and seize strategic points, and plant churches, at the times when local conditions were most favorable for organization and rapid growth.

After Rev. G. W. Freeman's personal oversight of the work ended, Rev. J. N. Webb, D. D., who had been general missionary for Nebraska, was appointed district secretary for Nebraska and Dakota Territory. The building of the Union Pacific railroad had led to the rapid development of Nebraska. This rendered it necessary for him to devote most of his time and labor to that portion of his district. Though only one or two new churches were organized on this field during the term of his appointment, yet he rendered such service as he could, and helped to encourage the workers, and strengthen the churches then existing. Through his personal efforts, and the agencies that he set in motion, he did much to prevent permanent disaster to the early Scandinavian churches, whose growth was checked, and their existence imperiled, by the pernicious activity of Seventh Day Adventists, in 1874-5-6. His term of service as district secretary for Nebraska and Dakota Territory began February 1, 1875, and ended October 1, 1877.

In 1877, Rev. Wm. M. Haigh, D. D., was appointed western general superintendent of missions. His headquarters were at Chicago. In the course of time South Dakota was included in his district. He made his first visit to the field at a time of great need, in August, 1879, and occasionally thereafter, as the overwhelming cares and duties of his office would permit. His watchful eye, however, was constantly overlooking all the fields in his district, and his superintendence

was helpful and inspiring. Owing to the immensity of his district it was divided in 1887, and Rev. H. C. Woods, D. D., was appointed district secretary and general superintendent of missions for a large district west of the Missouri river, including South Dakota. The genial spirit and helpful counsel of Dr. Woods, at the annual meetings of the convention and associations, and other important occasions, will always be gratefully remembered. In 1892, a re-adjustment of districts, with a view to increase their number, so changed their boundary lines as to sever his official relations with South Dakota.

For two years this state was not included in any district. In 1894 a new district was formed, consisting of Minnesota, South Dakota and North Dakota, to be known as the Red River District, and Rev. T. R. Peters, D. D., was appointed to take its superintendence. He had just entered upon its duties, and was about to begin his official relation to South Dakota, when he was suddenly called away by death. After several months of waiting, his successor, Rev. O. A. Williams, D. D., was appointed. He began his work as district secretary and superintendent of missions, September 1, 1894. His wise counsel, and gentle spirit, and brotherly kindness, have caused him to be held in the highest esteem by the churches of the four states of which he is the efficient superintendent. With the addition of Wisconsin in 1898, the name of the district was changed. It is now known as the Upper Mississippi District.

The number of commissions issued to missionaries in Dakota Territory from the beginning to its division in 1889, was 392. It is a fair estimate that three-fifths of these, or 235, were for missionary labor in South

Dakota. Since statehood the number of commissions issued to South Dakota to the present time is 384, a total of 619.

The appropriations for missionary labor in Dakota Territory to the beginning of statehood amounted to $93,028.65, and to South Dakota since that period, $91,000. Estimating three-fifths of the first-named amount, $55,817.19, as appropriated to missionaries in South Dakota, it is safe to say that the total amount of appropriations for missionary aid in this state, from the beginning, in 1864, to the present time, is $146,817. From the church edifice fund Baptist churches in South Dakota have received generous assistance in building houses of worship—in gifts, $19,096.90; in loans, $12,825.00; total, $31,921.90. Of this amount the present state superintendent of missions, in 1890, secured in Michigan and Ohio $2,600.00 as a special church edifice fund for the Black Hills. This designated fund was forwarded to the treasurer of the society.

The total amount of aid received by South Dakota from the American Baptist Home Mission Society for missionary support and in building homes for the churches since 1864 to January, 1899, is $178,739.09. As compared with the wonderful generosity of the society, the contributions sent to it for its general work by the churches of the state have been very small, amounting to $11,229.79. In the statistical table giving the reported benevolence and expenses from 1864 to 1898, the total reported contributions for home missions amount to $15,972.81, but this includes the contributions of the women's mission circles sent to the treasurer of their society, at Chicago. Since 1894 there has also been raised by the churches in the state

for state missions $6,071.50, under the existing plan of co-operation between the society and the state convention. The foregoing statements as to the number of commissions issued, and the amount of missionary aid and church edifice gifts and loans received, are accurate and official, the details having been obtained through requests for information sent to the officers of the society, after an examination of the books and records covering a period of thirty years.

AMERICAN BAPTIST MISSIONARY UNION.

Though the first obligation resting upon the churches has been to assist the society that made their existence possible, and has helped to maintain that existence, the cause of foreign missions has never been overlooked. The first churches that were organized, in their early struggles to become firmly established, manifested by resolutions and contributions their sympathy for the nations that are without the gospel. All have done what they could to assist in evangelizing the world. The Scandinavian and German churches have made specially generous offerings for this cause. In addition to their contributions for foreign missions, during the famine in Russia in 1894, the German-Russian Baptists of South Dakota sent over $1,500 to relieve the wants of the destitute. The total reported contributions for foreign missions from the churches is $13,250.94, from women's mission circles, $4,989.43. Total, $18,230.37.

Five representatives from South Dakota Baptist churches have labored on foreign mission fields. Rev. C. B. Antisdell, of Vermillion, went as a missionary to the Congo region in Africa, in September, 1892. Rev. S. A. D. Boggs, and his wife, of Akron, went to Assam, in 1893. Rev. P. Weddel, a German Baptist, went

to Africa in 1892, and died there in 1897. A. E. Saba, a native Syrian, born near the forests of Lebanon, was converted and became an active member of the Baptist church at Deadwood. He graduated at the Southern Theological Seminary at Louisville, Ky., in 1896, and returned to Syria as a missionary. He died there in the summer of 1897.

AMERICAN BAPTIST PUBLICATION SOCIETY.

The organization of Baptist Sunday schools, and the distribution of Baptist literature, became necessary with the beginning of the work of planting Baptist churches. Earnest appeals were made to the American Baptist Publication Society for the appointment of a Sunday school missionary and colporteur. Rev. Isaiah W. Reed was appointed Sunday school missionary for Nebraska and Dakota in 1870, but there is no record of his having rendered any service outside of Nebraska. Mr. George T. Johnson was appointed for Dakota in 1880, and served nearly one year.

Mr. B. S. Wales was appointed Sunday school missionary and colporteur, December 1, 1881, and served until May 1, 1887. During the six years and a half that he was in the service of the society, with his missionary ponies and wagon-load of books, he traveled over the territory, organizing Baptist Sunday schools, and scattering sound and healthful literature. In his report of services rendered, it is stated that at the beginning of his term of service he found nine Baptist Sunday schools in existence; at its close there were over eighty. In a summary of his labors during this period he gives the following statistics: Organized personally fifty and indirectly twenty-two Sunday schools, visited 3,500 families, delivered 1,000 addresses, traveled, mainly by team, 35,000 miles, sold and distributed 5,000 copies of

the Scriptures, and 3,200 books, and distributed 65,000 pages of tracts. Under the fostering care of missionary pastors, eight churches were organized on fields where Sunday schools had been planted.

In July, 1888, Mr. David P. Ward was appointed Sunday school missionary. He had previously been engaged for seven or eight years in union Sunday school work. In September, 1895, he resigned to become Sunday school missionary for California. During the seven years that he was in the service of the Publication Society in South Dakota he organized a number of new schools. Statistical reports of his labors are meager and incomplete. The following summary is given: Addresses delivered, 1,423; Bibles and Testaments distributed, 1,502; pages of tracts distributed, 20,500; miles traveled, 84,750; Sunday schools organized, 37.

Mr. Frank D. Hall was appointed Sunday school missionary, October 1, 1895. He also has charge of the work in North Dakota. Since his appointment for this state he has organized in South Dakota seven new Sunday schools; sold and distributed 310 Bibles and Testaments; distributed 17,200 pages of tracts; and traveled 21,506 miles. Peter Anderson, P. M. Olsen, C. A. Lindbloom, and Rev. O. Sutherland have served as colporteurs among the Scandinavians. During 1892-3, Rev. H. F. Wilkinson, Sunday school missionary for Wyoming, also rendered valuable services in the Black Hills. Rev. E. G. Wheeler, who, with his wife, had charge for several years of the chapel car "Emanuel," and was accidentally killed in New Mexico, August 7, 1895, was one of the pioneer settlers in central South Dakota. He built the first dwelling house in Huron, where for several years he was a druggist.



FIRST BAPTIST CHURCH, SIOUX FALLS.

CHURCH ORGANIZED JULY 4, 1875.

HOUSE OF WORSHIP DEDICATED NOVEMBER 1, 1882.

He organized the first Sunday school in the city. In 1884, he went from Huron to the Pacific coast where he became a Sunday school missionary in Oregon and Washington.

WOMAN'S BAPTIST FOREIGN MISSION SOCIETY.

During most of the years since the organization of the Woman's Baptist Foreign Mission Society of the west, in 1871, it has been represented in South Dakota by a vice president, or a state secretary, or both. The following have served as vice president since 1880: Mrs. E. J. Brownson, Yankton; Mrs. Edward Ellis, Sioux Falls; Mrs. W. W. Smith, Sioux Falls; Mrs. Miltimore, Huron; Mrs. Helen M. Barker, Huron; Mrs. C. E. Baker, Sioux Falls; Mrs. D. C. Smith, Pierre; and Mrs. C. F. Hackett, Parker. The following have been under appointment as state secretary: Miss Mabel Childs, Childstown; Mrs. H. J. Austin, Vermillion; Mrs. F. B. Dobson, Sioux Falls; Mrs. C. H. Hotchkiss, Marion; Mrs. J. Fargo, Dell Rapids; Mrs. W. W. Smith, Sioux Falls; and since March 1, 1888, Miss Emma L. Swartz, Parkston.

The annual contributions to the society from women's mission circles have ranged from one dollar in 1872, to $635.34 in 1893. The contributions from the beginning to the division of Dakota Territory in 1889, represent both South Dakota and North Dakota, and amount to $1,203.31. Of this amount at least two-thirds, or $802.20, represent the offerings of the women's mission circles in South Dakota. The reported contributions from this state since the division of the territory amount to $4,187.23. Total since 1872, $4,989.43. Much of the interest in and success of the work in South Dakota, during the last eleven years, has been

due to the persistent efforts and perseverance of the state secretary, Miss Emma L. Swartz.

WOMAN'S BAPTIST HOME MISSION SOCIETY.

This society was organized in 1877. Its object is to promote woman's work for women and children among Americans, and people of all nationalities and races in America. Its motto is "Christ in every home." Under its management is the missionary training school, in which many young ladies have been educated and trained for missionary work, both in America and in foreign lands. The society elects annually a vice-president from each western state, who has the general supervision of woman's home mission work in her state, including the organization of women's mission circles and young people's mission bands, and raising funds through these organizations for the general work of the society. The following have served as vice-president for South Dakota: 1882 to 1884, Mrs. R. R. May, Canton; 1885 to 1888, Mrs. J. Rowley, Vermillion; 1889 to 1896, Mrs. T. M. Shanafelt, Huron; 1896-7, Mrs. L. J. Ross, De Smet; since 1898, Mrs. E. T. Cressey, Sioux Falls.

The young women who have represented South Dakota in the missionary training school, and as missionary workers on various fields, are as follows: Miss Belle L. Pettigrew, from Sioux Falls, several years a missionary among the colored people in the south, a teacher in Shaw University, Raleigh, N. C., and now preceptress in Roger Williams University, Nashville, Tenn.; Miss Caroline E. Larson, missionary among the Mormons, at Ogden, Utah; Miss Abbie E. Ross, teacher and missionary among the Chinese in San Francisco, Cal.; Miss Marie S. Liebig, missionary among the Germans in Dayton, O.; and Mrs. Martha

Liebig Wedal, general missionary among the Germans in South Dakota. Miss Mary Cliser and Miss Emma Olsen were members of the training school from 1883 to 1886.

The contributions from South Dakota amount to $2,839.03. This has been sent mainly by the women's mission circles, auxiliary to the churches. For several years, in addition to the amount here reported, these circles have paid to the treasurer of the South Dakota Baptist Convention, for missionary work in this state, one-half or more of the amount raised by them for home missions. The women's mission circles of this state are organized on the union plan, representing study, work, and contributions for both home and foreign missions.

CHAPTER XXII.

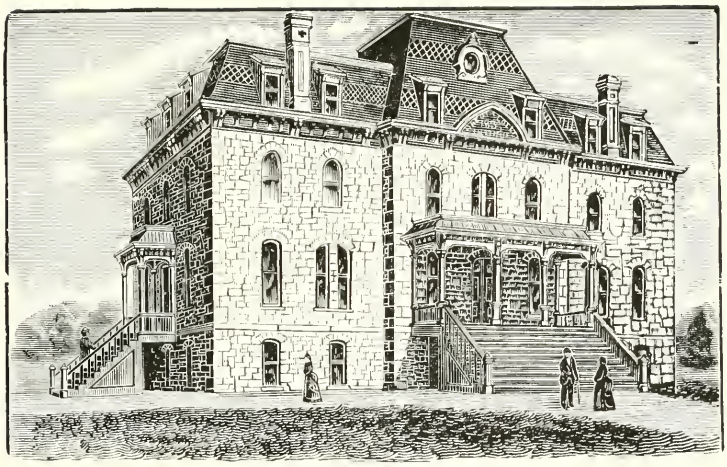
SIOUX FALLS COLLEGE.

The subject of Christian education was among the important matters that received careful consideration in the early days of Dakota Territory. The pioneers, in a broad and far-reaching forecast of the future, seemed to clearly understand that they were laying the foundations of a coming state, and they desired, at the beginning, to make provisions for the education of their children, and of the generations that should follow.

When there were only nine Baptist churches in all the territory, on the first occasion for the assembling together of the pastors and other representatives of these churches, at the time of the organization of the Southern Dakota Baptist Association, at Vermillion, June 5, 1872, a committee on Christian education was appointed, consisting of J. J. McIntire, S. A. Ufford, and Martin J. Lewis. The committee presented the following resolutions, which were fully discussed and unanimously adopted:

Resolved, That this association recognize the interests of Christ's cause in this young and growing territory, in connection with our denomination, as intimately allied to the interests of higher education.

Resolved, That we take immediate steps for the establishment of an institute among us, and that we devote a suitable portion of time at each annual meeting to a consideration of this important subject, and give



SIOUX FALLS COLLEGE.

our individual and associated influence to encouraging a more general and complete education of our youth under distinctively Christian influences.

Resolved, That we organize an educational department (for the present in connection with the general work of the association), by the election of a committee on education, consisting of seven members, whose duty it shall be to consider and propose the best means of helping the cause, and especially to select a locality, easy of access, healthy, and surrounded by moral, intellectual and social influences, friendly and helpful to the interests of an institute, and that will furnish the largest financial assistance.

The committee appointed to carry out the spirit and instructions of these resolutions consisted of the following persons: J. J. McIntire, G. W. Freeman, J. H. Young, J. L. Coppoc, E. H. Hurlbutt, S. A. Ufford and M. J. Lewis. At each annual meeting of the association the subject was earnestly discussed, and plans for the establishment of an institution of learning were considered. That something decisive and definite was not done was due to the weakness and poverty of the churches, and the crop failures and hard times resulting from various causes, covering a period of several years. Though unable to carry out any of these cherished plans, the subject of higher education lay heavily on the hearts of the people, and when, in later years, the time came for action, they were ready to render prompt and willing assistance.

In 1881 a call was issued for a mass meeting of Baptists in the southern half of Dakota Territory. It was held at Lake Madison, July 1-4. The primary object of the meeting was to consider the advisability of organizing a Baptist state or territorial convention. The South Dakota Baptist Convention was organized, officers were elected, and a constitution was adopted at

the next meeting, held in Sioux Falls, in 1882. At this meeting, held at Lake Madison, the necessity for establishing a denominational school was fully revealed in the earnest discussions held at different sessions. The following resolution was adopted:

Resolved, That it is our duty to watch with vigilance the indications of Providence with reference to the establishment of an institution of learning in Dakota, and that a committee shall be appointed whose duty it shall be to correspond with and receive offers from different localities, looking towards the establishment of such a school.

The committee appointed to secure proposals for the location of the school were Edward Ellis, A. W. Hilton, A. S. Orcutt, M. J. Lewis and B. Morse. The largest financial offer was made by citizens of Sioux Falls, who proposed to give, in cash and land, $6,000. Their proposition was accepted, and the school was located at Sioux Falls. It was at first called the Dakota Collegiate Institute. Through the arrangements made at the meeting at Lake Madison, a board of trustees was elected. A provisional school was begun in a hall in the city, but it continued only a few months. A suitable building for the school was necessary.

About November 1, 1882, the Baptist church at Sioux Falls completed its house of worship, and Rev. E. B. Meredith became its pastor, January 1, 1883. He and Rev. Edward Ellis secured the $6,000 pledged by Sioux Falls—including $3,000 in cash and forty acres of land. The board of trustees appointed E. B. Meredith, E. P. Beebe and Edward Ellis an executive committee, with authority to make arrangements for starting the school and erecting a building for its use. The work was undertaken, and in the fall of 1883 the foundation of the present building was laid. A curriculum of study

was prepared, and Professor Hardy C. Stone, a recent graduate of Colgate University, was called to take charge of the educational work. Meanwhile E. B. Meredith and Edward Ellis were making arrangements for the completion of the building and looking after the financial interests of the school, in addition to their other labors as pastor of a struggling church and serving as general missionary.

The first session of the school opened September 18, 1883, in the basement of the Baptist church, where all of the sessions were held for two years. The total number of students enrolled the first year was one hundred and fifteen. The faculty consisted of Prof. Hardy C. Stone, principal; Rev. E. B. Meredith, Dr. A. H. Tufts, Hon. S. E. Young, Mrs. S. E. Young, Mrs. A. H. Arnold, Mrs. Lora Welsh, and Miss Nellie Hall. The second year Prof. F. W. Perry and his wife, who had taught several years in Shaw University, and Mrs. C. M. Aikin, were added to the faculty. Principal H. C. Stone died of typhoid fever, February 11, 1885. He was a young man of great promise. His superior ability, unselfish spirit, and high Christian character, commended him to all who knew him. His death left the charge of the school in the hands of Prof. F. W. Perry.

In the summer of 1885 the school was reorganized, and became known as Sioux Falls University. Rev. E. B. Meredith was elected president, and Rev. Edward Ellis, financial secretary. Both resigned their former positions as pastor and general missionary, and entered heartily into the work to which they were called. The building was completed at a cost of $16,000, and the educational and financial work of the school was pushed forward with great earnestness and zeal. Miss M. L.

Fullington, of Vermont, was added to the faculty. Mrs. F. W. Perry, the preceptress, died suddenly, December 3, 1885. After her death her husband resigned. The faculty was reorganized in the midst of the term, and the year's work was carried on successfully.

Rev. Edward Ellis resigned August 1, 1886, as financial secretary, to accept an appointment as district secretary, from the American Baptist Home Mission Society. This left the entire burden of financial responsibility resting on the president. The school year opened with a faculty consisting of the president, Prof. H. J. Vosburg, now principal of Wayland Academy, at Beaver Dam, Wis., Dr. A. H. Tufts, Miss Carrie E. Lawrence, preceptress, and Miss M. L. Fullington. The president spent several months in the east raising funds to apply on indebtedness. A loan of $3,000 was secured from Mr. J. D. Rockefeller. In 1887 Prof. F. J. Walsh became a member of the faculty and remained seven years. He was a model teacher, and did much to mould the character and increase the effectiveness of the school.

In succeeding years the faculty has been composed of able and experienced teachers, including Professors Geo. F. Wilkin, Charles J. Ives, R. R. Putnam, H. E. Brown, Z. C. Trask, O. W. Moore, J. B. Meredith, E. A. Ufford, S. L. Brown, C. W. Henry, E. B. McKay, A. B. Price, J. D. Gardner, Mrs. F. J. Walsh, Mrs. J. B. Meredith, Miss Mary Wadsworth, Miss Flora E. Harris, Miss Emma Hicks, Miss H. D. E. Hall, Miss Genevieve Blair, Miss Mary E. Price, Miss M. L. Paul, Miss Grace I. Post and others.

At the first election of trustees the following persons constituted the board: Rev. E. B. Meredith, Rev.



REV. E. B. MEREDITH,

PASTOR FIRST BAPTIST CHURCH, SIOUX FALLS,

DECEMBER 23, 1882, TO SEPTEMBER 1, 1885.

PRESIDENT SIOUX FALLS COLLEGE,

SEPTEMBER 1, 1885, TO JANUARY 1, 1805.

Edward Ellis, Rev. J. P. Coffman, Hon. W. W. Brookings, Hon. H. H. Keith, M. J. Lewis, Rev. G. W. Freeman, B. F. Roderick, J. B. Young, E. P. Beebe, Peter Morse, and E. T. Cressey. Other trustees have been as follows: E. A. Sherman, C. E. Baker, Geo. Morehouse, Chas. R. Dean, Rev. Jacob Olsen, John Sutherland, G. A. Uline, J. G. Eddy, J. T. Hamilton, Z. C. Trask, Rev. R. N. Van Doren, C. E. McKinney, O. W. Thompson, and Rev. T. M. Shanafelt. Rev. Edward Ellis, and Hon. H. H. Keith have served as president of the board of trustees; Rev. E. B. Meredith and J. G. Eddy as secretary, and E. A. Sherman, Martin J. Lewis and Z. C. Trask as treasurer.

Among those outside of the state who have made large contributions towards the erection of the college building and the expenses of the institution, are J. A. Bostwick, J. B. Trevor and J. D. Rockefeller of New York; Mrs. Elizabeth Bishop of New Jersey, and J. B. Hoyt of Stamford, Conn. Within the state generous assistance has been rendered, in some cases frequently, by Martin J. Lewis, G. W. Freeman, E. B. Meredith, H. H. Keith, Geo. Morehouse, W. W. Brookings, E. A. Sherman, A. C. Phillips, Mrs. Hattie Phillips, E. P. Beebe, Peter Morse, Edwin E. Sage, and others.

The first class graduated from the academic department in 1886. Each succeeding year the graduating class has ranged in number from three to fifteen. These students have reflected great credit upon the institution, and many of them are filling places of honor and responsibility in the various professions which they have adopted, or in business life. Several graduates have entered the ministry, and are preaching the gospel successfully in South Dakota and other states.

The financial panic of 1893, and the long continued drought throughout the state so seriously crippled some of the burden-bearing friends of the school, that President E. B. Meredith tendered his resignation January 1, 1895. Professor F. J. Walsh also severed his relation with the college, after seven years of faithful and self-sacrificing service. Rev. E. B. Meredith was identified with the institution, nearly all of the time as president, during a period of twelve years. Some of the later years were devoted largely to efforts to secure financial support, and thus help to maintain the existence of the school. Much of this period he bore without flinching or complaining the larger part of the financial burden, until it became too heavy for any one friend and helper of the college to carry. A very important part of the work of establishing an institution of learning is foundational in its character. The founder of any important enterprise is often lost to sight in the foundation. The value of the services rendered is not fully known, and is therefore not correctly understood nor appreciated. Comparatively few have had a just conception of the services rendered to Sioux Falls College by President Meredith. Not many have fully understood or appreciated his unflinching loyalty and devotion to its interests, his constant anxiety for its prosperity, and his personal sacrifices to promote its welfare.

After the resignation of President Meredith and Professor Walsh, the faculty was re-organized, and Professor E. A. Ufford became principal. At the end of one year of successful service, he went to Germany for a year of study in special departments, and Professor E. B. McKay became his successor. After the death of Professor McKay the present principal,

Professor A. B. Price, was appointed. He has been earnestly devoted to the interests of the college. Associated with him is a faculty of thoroughly qualified and experienced teachers, who are rendering excellent service to the institution.

When the school was first established, in 1883, it was called the Dakota Collegiate Institute. After a couple of years, through local influence at Sioux Falls, a new name was given to the institution, and it became known as Sioux Falls University. Like nearly all western schools of higher learning, it has long been handicapped by an overshadowing name it ought never to have borne. It is the earnest desire and hope of its friends that it shall be in the fullest sense a college, but no one anticipates that it will have associated with it the various schools of medicine, law, theology, and other departments that would properly constitute it a university. Thus far during its history, it has, from financial causes been limited to doing mainly, the work of an academy, and this it has done with commendable thoroughness and efficiency. In addition to this, several students have been taken through a regular college course of study to the end of the sophomore year. Recently the board of trustees have arranged to have the charter so changed that henceforth the name of the Baptist institution of learning in South Dakota shall be Sioux Falls College.

The college is admirably located in a campus of several acres, on elevated ground, in the south side of the city. It is an imposing building, seventy-six feet long and forty feet wide, three stories high and a basement, and is built of Sioux Falls granite. Its record has been one of efficient and self sacrificing service on the part of its faculty. Its graduates are men and women

of influence and prominence in South Dakota and the northwest. It has been, and is now, embarrassed by an indebtedness which ought to be speedily removed. With freedom from debt, and a reasonable endowment, it will be prepared to do full college work, and thus increase its efficiency and usefulness.

While Baptists in South Dakota established a Baptist college at Sioux Falls, representatives of the denomination have been prominent in the establishment and administration of some of the state institutions of learning. A Baptist, Dr. Ephraim M. Epstein, laid the foundations of the state university, located at Vermillion. Dr. Epstein was a native of Russia, thoroughly educated, a linguist of the highest order, being a master of many languages, and an enthusiast in all matters pertaining to education. It was his earnest desire to establish a university for the higher education of the young people of Dakota Territory. The territorial legislature, in 1862, passed an act locating a university at Vermillion, but it was twenty years before it was in operation. In 1881, congress passed an act setting apart seventy-two sections of public land for its endowment.

After serving for some time as pastor at Yankton, early in 1882 he resigned, and spent some months traveling over the southern counties of the territory, to awaken an interest among the people in the contemplated university. Its first session opened at Vermillion, October 16, 1882. Dr. Epstein was its first president. Through his great energy and zeal he conducted it successfully to the end of its first year. An official report concerning the work done makes this statement: "The trustees are entirely satisfied with the school. It has been successfully managed. The

students also showed their satisfaction by returning in large numbers at the opening of the following school year." Miss Carrie Lawrence, one of the members of the faculty, was also a Baptist. While the citizens of the territory and the students were satisfied with the administration of Dr. Epstein, there was in that early period an exhibition of the peculiar methods sometimes adopted by the managing boards of state institutions. The one to whom, above all others, credit was due for the successful establishment of the school, and its first prosperous year, was removed from the office of president, and another one chosen in his place. During the second year he remained as a member of the faculty, and at its close he was dropped from the list of teachers. Many friends of the institution deeply regretted the discourtesy and ingratitude exhibited towards its founder.

Edward Olsen, Ph. D., the third president of the state university, was a Baptist. At the time of his election to this responsible station he was a professor in the old Chicago University. His profound scholarship and great administrative ability placed him in the highest rank among the leading educators of the northwest. He served as president until his untimely death in Minneapolis, November 3, 1889. He lost his life in the disastrous fire which destroyed the building occupied by the Minneapolis Tribune. His successor, Rev. Howard B. Grose, D. D., was also a Baptist. J. W. Heston, LL. D., president of the state agricultural college at Brookings, is a Baptist; so also is Prof. J. S. Frazee, A. M., president of the state normal school located at Springfield. A fair proportion of the members of the faculty in each of the state institutions are Baptists.

CHAPTER XXIII.

DAKOTA OR SIOUX INDIANS.

There are about two hundred and eighty tribes of Indians in the United States. In a general classification they are grouped under a few comprehensive names or families. The three great confederations of the Algonquin, Lenape and Iroquois Indians, including numerous tribal sub-divisions, long ago controlled all of the country between the Atlantic Ocean and the Mississippi river. Westward from Lake Superior and Lake Michigan, and from the Mississippi river to the Rocky Mountains, were found the numerous tribes known under the general name of the Dakota Indians. During a long period there were numerous conflicts between the Algonquins and Iroquois of the east and the Dakotas of the northwest, but the Indians of the plain were always able to repel the aggressive invaders of their territory. It was not until the eastern Indian nations abandoned in large measure the use of the bow and arrow, and adopted the white man's weapons of warfare, that they were able to make serious encroachments on the country of the Dakotas, and gain a foothold west of the great lakes and the Mississippi river. At length the Algonquins pressed the Dakotas westward, as all red men were afterwards driven westward by the white race towards the setting sun.

The Dakota Indians originally occupied all of the valley of the Missouri, at least as far south as the Arkansas river. Along linquistic lines their principal divisions were the Winnebagoes on the east, the Crows on the west, and the Mandans, Otoes and Omahas along the Missouri river. It was after the frequent and bloody conflicts between the Dakotas and the Algonquins, which took place near the close of the seventeenth century, that the former great confederation began to slowly disintegrate, and was broken up into smaller groups of families or tribes.

The name Dakota signifies allied or confederated, having reference to the various tribes that were united together. The most powerful of these tribes or nations were the Sioux Indians. Between the Ojibway and Dakota Indians there was constant warfare for many years. The former always referred to the latter as Nadowysioux, or Nadsuessioux, to signify that they were enemies. This word, which afterward was abbreviated to Sioux, in process of time became the name by which these Indians are known.

According to the census of 1890, there are now in South Dakota 19,792 Sioux Indians, representing, under this general name, a score or more of Indian tribes. Among these are many of the most celebrated Indian warriors in the United States. They have been engaged in many conflicts, but through the restraining influence of military forts, and detachments of the regular army located near their reservations, they have made no hostile demonstration since the Indian war in 1890, and the battle of Wounded Knee. From three to four thousand of these Indians participated in the massacre of General Custer and his command, in 1876. One of these afterward went south, and was converted

in Texas, became a Baptist, and has since been known as Rev. Felix Mays. His Indian name was Plata.

In the first two chapters of this volume frequent reference was made to the hostile attitude of the Indians, and numerous raids made by them against the early settlements. As the result of military operations led by Generals Harney, Sully and Sibley, and the enforcement of several treaties made with the Indians, they were compelled to abandon the lands which they had ceded to the government, and remove to Indian reservations. The largest of these reservations is west of the Missouri river. It originally comprised over twenty-two millions of acres. By the terms of a treaty made with them in 1889, one-half of this reservation was thrown open to settlement. Many Indians are also living on what were formerly known as the Sisseton and Yankton reservations. In these localities, and also near Flandreau, many of them dissolved their tribal relations, and have taken land in severalty. They have adopted the customs of their white neighbors, and are known as civilized Indians. As they have property in their own right, they are subject to taxation, and have the right to vote as citizens of the state. According to the last census the number of civilized or self-supporting Indians was 784.

There are six general Indian agencies in the state, each one representing several tribes, and consisting of from 1,500 to 5,500 Indians. They are as follows: Pine Ridge, Rosebud, Cheyenne River, Yankton, Sisseton, and Crow Creek and Lower Brule. At each of these agencies some of the Indians live in comfortable houses, while many of those to whom buildings have been supplied by the government, prefer to live in tepees. The more civilized among them live near the agencies, but

the wild or uncivilized live near the borders of their reservation, preferring to be as far away as possible from restraining influences. On each reservation the government has established a number of schools. At these government schools attendance is compulsory. The education furnished is non-sectarian.

Missionary work has been successfully conducted for many years among the Indians of South Dakota, by the Roman Catholics, the Episcopalians, the Presbyterians and the Congregationalists. The earliest missions were established by the Roman Catholics, and they have prosecuted their work vigorously. The number of their church organizations and members is large, but cannot be given here, since promised detailed statistical information has not been received. Bishop Hare, of the Episcopal church, since his appointment in 1873, has been an active leader in missionary and educational work among the Indians. The number of Episcopal churches on these reservations is not reported, but there are 2,752 Indian communicants. Six prosperous Indian schools are maintained. Among the Indian tribes the Presbyterians have 21 churches, 1331 members, 17 houses of worship and 601 members in their Sunday schools. One of their churches is in North Dakota, and another is in Montana. The Congregationalists have in South Dakota and North Dakota, and at the Santee agency in Nebraska, eleven churches, 618 members, and a Sunday school membership of 1161.

Baptists have never attempted to prosecute missionary work among the Dakota or Sioux Indians. The occasion for this omission to undertake such a movement dates back to what was called the "peace policy" of General Grant. When he was President of the United States, he desired to see different methods

employed in caring for the Indians. A Board of Indian Commissioners was appointed, who had general supervision of Indian affairs. After consultation with representatives of the various missionary societies then prosecuting their work among the Indians throughout the country, it was decided that the Indian reservations should be alloted to these societies, each having a certain number of them in charge. As a general rule the denomination that was doing the largest amount of missionary and educational work on a reservation had that reservation assigned to it.

The Indian tribes assigned to the American Baptist Home Mission Society were those among whom it was already doing missionary work, in Indian Territory and Nevada. The various missionary societies were requested to nominate to the Secretary of the Interior suitable men for appointment as Indian agents on these reservations, thus taking the oversight and management of the Indian tribes from government officials who were simply politicians, and putting them under the control of Christian men. This policy was adopted in 1870, and carried into effect in 1871. It proved effective for several years, until Hon. Carl Schurz became Secretary of the Interior in 1877. Having no sympathy whatever with religious things, he cared nothing for the recommendation of missionary societies. During his term of office the system adopted in 1870 ceased to be operative, and afterwards it was not resumed.

This policy was adopted when there were only two Baptist Churches, and no Baptist minister, except Chaplain Crocker, in Dakota Territory. Rev. G. W. Freeman became general missionary the following year, but his efforts were necessarily limited to the

early missionary work needed in the new colonies and settlements that had been established. Meanwhile the plan adopted was in successful operation, and to the four religious organizations heretofore named, had been assigned the Sioux Indian tribes of Dakota. Though as a rule of action the system is no longer binding, yet other denominations have felt a moral obligation to act according to the spirit of the agreement.

The work that has thus far been done to educate and evangelize the nearly twenty thousand Indians in South Dakota has produced gratifying results. There is less opposition by parents, than formerly, to the compulsory feature of education in the government schools. The older Indians have come to understand the advantages that their children have over their parents. An increasingly large number each year are becoming farmers, and as they progress towards self support, they cease to be indolent and dependent "wards of the nation." Fewer pagan rites are observed, since many of them have come to know a new and a better way to invoke the Great Spirit. It is a slow process, but the Indian is gradually progressing in intelligence and towards a condition of self reliance, and its final result, citizenship.

To General T. J. Morgan, formerly Commissioner of Indian Affairs, and now Corresponding Secretary of the American Baptist Home Mission Society, is due the credit of properly developing the Indian school system, and improving the efficiency of the Indian service. His carefully laid plans are bearing fruit in South Dakota. The people who were once savage and untamed, and, taking no thought for the morrow, pitched their tents only for the day, are slowly rising

to a higher plane of existence, and gaining a better view of life. The time will come when they will be elevated by religious influences above the low moral condition of the past, and qualified by education and training in industrial pursuits, to reach a condition of self support, and become citizens of the nation that has so long treated them as wayward and dependent children.

CHAPTER XXIV.

STATISTICAL REVIEW.

In this closing chapter is furnished a statistical showing of Baptist growth and progress in membership and benevolence, from the earliest available records until the present. In connection with this review are recorded several miscellaneous items of historical interest, and brief sketches of some of the pioneers who, having served their generation faithfully and well, have been mustered out of service and are at rest.

The first known death of a Baptist minister in South Dakota, was that of Rev. L. Ross, at Goodwin, in 1879, aged sixty-nine years. He had rendered faithful service for many years in other states, especially in Minnesota. A short time before his death, enfeebled in health, he came to Goodwin, to spend the closing days of his life with his children.

Rev. A. W. Hilton was the first of the pioneer missionaries who was called away by death. He was born at Alderman's Green, Warwickshire, England, May 26, 1833. On reaching manhood he came to New York, and a few months later removed to Fairbanks, Ia. There he was ordained in November, 1865. His most important work in Iowa was during the period when he was pastor at Cherokee. In September, 1874, he came to South Dakota, and located a home on government land near Parker. He organized the First Baptist church

at Sioux Falls, and was its first pastor, serving at the same time as pastor at Luverne, Minn. Other pastorates were at Swan Lake (Hurley), and Finley (Parker). He also did much itinerant missionary work in many of the new settlements and villages. He was actively identified with every movement affecting the welfare of the territory. He was a man of strong convictions, and held loyally to the truth, and was conscientious in the performance of every duty. He was an able preacher, and a diligent and faithful pastor. He died September 20, 1882.

Rev. Truman H. Judson was born in Burlington, Vt., November 12, 1828. His early years were spent in Illinois. When a young man he was converted and became a member of the Presbyterian church. He served seven years as a teacher among the Choctaw Indians, in Indian Territory. On account of failing health, he removed, in 1858, to Nora Springs, Ia. In 1860 he became a Baptist. After a course of study at Burlington, Ia., he was ordained in 1864. His first field of labor was a large one, including Franklin county, in which he organized three churches. In 1872 he came to Dakota Territory. His first pastorate was at Elk Point, and while it continued, the house of worship there was built. In October, 1873, he became pastor at Vermillion. During the three years of his faithful service there the church grew in numbers and increased in strength. He was also pastor at Swan Lake, and for several years frequently sought destitute fields, and preached the gospel to the people. During a temporary absence from Dakota, he organized a church at Doon, Ia., and also supplied the churches at Parkersburg, Spencer and other localities. Returning to Dakota, he was appointed missionary for Minnehaha county. After

brief but successful service there he returned, broken in health, to his home at Hurley, where he soon after died, March 15, 1884. Among those who knew him he is held in grateful remembrance, for the faithful services that he rendered, and for his personal worth.

Rev. J. R. Eldridge was born in Washington county, New York, in 1807. He was converted in early life, and after graduating at Colgate University, in 1833, he entered the ministry. In 1843, he came to Wisconsin. In that state and in New York he was a successful pastor on several important fields. He labored also extensively as an evangelist. It was his privilege to baptize more than one thousand converts. Feeling that his work was finished, he came to Dakota Territory in 1878, to spend his last days quietly among relatives and friends. He served however, as pastor at Bloomingdale, and, so far as his health would permit, he was a welcome supply of pastorless churches. He came to the grave in a full age, like a shock of corn fully ripe, and died peacefully and triumphantly, October 6, 1884.

During nearly all of the years of Baptist history in South Dakota there has been a remarkable exemption from death on the part of the pastors and leading helpers in the churches. Only the few of whom mention has been made had passed away from 1864 to 1884. Following these there was a period of nearly ten years without the loss of one while in active service in the state. In the death of Rev. T. J. Schaefer, at Yankton, February 20, 1895, there went out a bright young life full of promise for great usefulness. He organized the German church at Yankton and Scotland, and was its successful pastor. Rev. August Penski, pastor of the German-Russian church at Eureka, died October 23, 1893. Rev. Geo. H. Carstens, pastor of

the German church at Big Stone City, died July 13, 1896. Reference has been made elsewhere to the death of Professor Hardy C. Stone, February 11, 1885, while rendering most efficient service in the management of the Baptist school at Sioux Falls. One of the most successful pastors of later years was Rev. W. H. Stifler, D. D., who died suddenly at Sioux Falls, August 8, 1895. He was an able preacher, and one of the best of Bible students. Rev. Geo. W. Freeman, who came to Dakota Territory in 1871, and was the first general missionary, died at Elk Point, March 13, 1895. Extended reference is made to his life and work and character, and also to the services rendered by Rev. Edward Ellis, in one of the early chapters of this volume.

Of the many well-known Baptist laymen, who have been prominent in denominational and educational work, the one longest identified with South Dakota was Martin J. Lewis. He was born in Bergen, Genesee county, N. Y., February 13, 1843. In his early manhood he went to Madison, Wis., and entered the office of his uncle, Hon. J. T. Lewis, then secretary of state and afterwards governor. In 1869, he came to Dakota and identified himself with the interests of Vermillion. He was successful in acquiring wealth, but he valued it mainly for what it could accomplish. He was in active sympathy with every good work, especially the Baptist church and Sunday school at Vermillion, and the Baptist educational interests at Sioux Falls, to all of which he gave liberally and frequently. When the first Baptist association in the territory was organized, in 1872, he was elected secretary. He served as treasurer of Sioux Falls College eight years, from 1887, and was treasurer of the state convention three years,



MARTIN J. LEWIS.

TREASURER OF SIOUX FALLS COLLEGE, 1887-1895.

TREASURER OF SOUTH DAKOTA BAPTIST CONVENTION, 1893-4-5.

from 1893, filling both positions until his death. After more than a year of absence from home and country, on an extended tour through Europe, Egypt and Palestine, he had landed at New York, and was making preparations for starting home, when he was suddenly prostrated by serious illness, and died, June 20, 1896. This unexpected event occasioned wide-spread sorrow among all who knew him, and appreciated him for what he was and what he did. While always a generous giver to every worthy object, he had planned to make larger gifts to missions and education and to the cause at home.

Edward Olsen, Ph. D., third president of the State University, was born in Norway, August 29, 1847. While yet a boy he came, with his parents, to Wisconsin. From early childhood he had an intense desire to secure an education. He was graduated with highest honors from Chicago University in 1873. Two years were then spent in study in Germany and France. He completed the course of theological study at Chicago in 1876, and was elected professor of modern languages in Chicago University. Some time after this he succeeded Dr. Boise as professor of Greek. When the old university ended its existence, he was called to a professorship in the theological seminary. It was while occupying this position that he was chosen president of the state university of South Dakota, in June, 1887. The official report of the Board of Regents makes this declaration concerning him: "Edward Olsen was remarkable in personality and scholarship. He was a natural leader, and a born teacher. His energy and enthusiasm were contagious. His character was Christian, inspiring, and uplifting. His work for the university, will be lasting in its results. The rapid

progress made in the brief period of its administration is, in many respects, without a parallel in educational annals. He was the founder of the institution in its present character and scope. He placed the collegiate department upon the highest plane, created a faculty, zealous, able and devoted, and gathered a body of nearly five hundred students, impressing upon the entire institution his own noble, generous, and scholarly spirit." To human understanding, it would seem that the loss of such a man is irreparable, especially as he was taken away in his prime, when he was at his best in physical strength and intellectual vigor. He lost his life, November 3, 1889, during a visit to Minneapolis, while trying to escape from the burning building occupied by the Minneapolis Tribune.

There are five Seventh Day Baptist churches in the state, located in the vicinity of Big Springs, Flandreau, Dell Rapids, Viborg, and Parker. One is an American church, one Swedish, one German and two Danish. They have three pastors, and about one hundred and twenty-five members. The church near Flandreau has a house of worship. There are three free-will Baptist churches located at Sioux Falls, Clear Lake and Garretson. They have about two hundred members. There are three German-Russian churches, near Bridgewater, Wittenberg and Parker, which separated several years ago from the Mennonites, because they desired to adhere more closely to scriptural authority as to doctrine and church polity. Though not included among Baptists, they are in hearty sympathy with them. Their articles of faith clearly show that they do not differ from Baptists in any respect except that they believe in feet washing as a religious service, and that the scriptures make it a religious duty to "greet the

brethren with a holy kiss." Each of these churches has about seventy members, a house of worship, and a flourishing Sunday school. There are several colonies of Mennonites in the state. These people differ more or less among themselves, in belief and practice, but many of them worship with Baptists, and, except on some minor points, are in close touch and sympathy with them.

The state organization of the Baptist Young People's Union of South Dakota, was effected at Sioux Falls, October 3, 1891. It is auxiliary to the South Dakota Baptist Convention, and holds its annual meetings in connection with the anniversaries of the convention. The following persons have served as its officers: President, L. Sisson, Sioux Falls; D. P. Ward, Sioux Falls; Rev. S. D. Works, Huron; Rev. C. M. Cline, Madison; and Rev. F. W. Cliffe, Aberdeen. Secretary, Miss Lottie Eno, Egan; Miss Abbie E. Ross, Brookings; Miss Elnora B. Pleasants, Aberdeen; and Mrs. A. G. Hislop, Parker. Treasurer, Miss Florence Ramer, Huron; Miss Mary Hansen, Vermillion; Mr. Adolph Ewart, Pierre; Mrs. W. R. Link, Huron; and Rev. J. F. Blodgett, Bryant.

Among the Baptists who have been elected or appointed to important public positions in the territory and state are the following: Rev. J. J. McIntire, Superintendent of Public Instruction, Dakota Territory; Hon. Charles M. Thomas, Justice of the Supreme Court, Dakota Territory, afterwards elected District Judge, Black Hills District; Rev. Geo. H. Parker, Deputy State Superintendent Public Instruction. Members of the territorial legislature, Rev. Albert Gore, Wm. Shriner, Dr. E. O. Stevens, Joseph L. Berry, A. C. Huetson, Rev. N. Tychsen, I. Atkinson,

and H. H. Keith. The last named was elected speaker. State legislature, Senators I. H. Newby, D. O. Bennett, C. C. Wright, T. C. Else, Geo. W. Case. Representatives, C. R. Wescott, George Watson, R. J. Odell. The following Baptist ministers have served as chaplain in the legislature, L. P. Judson, T. H. Judson, J. P. Coffman, Jas. Buchanan, D. R. Landis, and G. S. Clevenger.

The following list includes the names of all Baptist churches now in existence in the state; the date of its organization, the date of the dedication of its house of worship, and, so far as it has been possible to ascertain it, the date of the organization of its Sunday school. In a few cases, where two dates are given, they indicate that the first organization became extinct, and a new one was afterward formed. The church at Armour was originally organized at Huston. It was afterward removed to Armour and reorganized there. At Oldham there was formerly two churches, one American and one Scandinavian. In 1897 they were consolidated. On account of a change of location, or a change in the name of some of the early established villages and settlements, in a score or more of cases, the present names of churches are not the same as those under which they were organized, and originally reported to their associations. Where two dates are given for the dedication of church homes, they indicate that some of the churches have prospered and grown until they have been able to move "out of the old house, into the new."

CHURCH.	ORGANIZED.	DEDICATED.	SUNDAY SCHOOL ORGANIZED.
Vermillion	February 16, 1868	June 4, 1872 May 18, 1890	1872.
Big Springs	July, 1869	June 7, 1873 September 4, 1893	June, 1872.
Elk Point	March 11, 1871	October, 1873	December, 1872.
Akron	March 20, 1871	January 19, 1879 June 10, 1894	March 20, 1871.
Spirit Mound	July 23, 1871	February 9, 1896	June, 1871.
Bloomingdale (Scand.)	October 15, 1871	November, 1878	May 20, 1888.
Canton	March 18, 1872 March 15, 1885	December 7, 1887	March, 1872. April 15, 1885.
Lincoln	March 18, 1872		
Lodi (Scandinavian)	March 25, 1872	October, 1873	March 25, 1872.
Dell Rapids	July 21, 1872	July 18, 1880 June 8, 1887	August 1, 1880.
Hurley	December 24, 1872	November 15, 1883	November 7, 1880.
Parker	December 25, 1872	September 9, 1883	May, 1874.
Daneville (Scandinavian)	December 31, 1873	June 14, 1878 November 10, 1889	July 15, 1873.
Sioux Falls	July 4, 1875	November 1, 1882	July 4, 1875.
Emanuel Creek (German)	April 26, 1876	May 26, 1889	1878.
Centerville	June 15, 1878	November 9, 1884	June, 1878.
Madison	October 26, 1878	November 27, 1881 December 22, 1889	1882.
Goodwin	August 10, 1879	December 24, 1881	August 10, 1879.
Brookings	May 2, 1880	June 11, 1882 December 11, 1887	September 1, 1882.
Watertown	June 20, 1880	October 7, 1883	1880.
Huron	August 23, 1880	November 20, 1881	June, 1882.
Big Stone City (German)	May 9, 1880	July 6, 1890	
Montrose	September 17, 1881	December 17, 1882	September 1, 1887.
Mitchell	November 27, 1881	January 20, 1884	January 1, 1882.
Oldham	January 25, 1882 October 24, 1886	November 25, 1888	July, 1882.
Egan	February 12, 1882	January 1, 1882	August 2, 1885.
Arlington	June, 1882	September 25, 1892	September 18, 1892.
Aberdeen	May 7, 1882	January 2, 1886	July 22, 1883.
Strandburg (Scandinavian)	June 25, 1882		June 25, 1882.
Chamberlain	December 2, 1883	April 17, 1884	May 8, 1884.
Spencer	February 9, 1883	December 18, 1887	December, 1887.
Flandreau	February 23, 1883 July 1, 1894		
Brookings (Scandinavian)	March 15, 1883	December 9, 1883	January, 1886.
De Smet	April 15, 1883	October 19, 1884	September, 1884.
Armour	May 5, 1883 February 13, 1887	October 14, 1887 July 19, 1893	May 6, 1883. April 3, 1887.
Sioux Falls (Scandinavian)	May 19, 1883	December 21, 1884	July, 1885.
Sun Prairie (Scandinavian)	June 3, 1883		April 1, 1892.
Plum Creek (German)	June 9, 1883	October 17, 1883 June 19, 1893	June, 1883.
Kimball	June, 1883		
Estelline	July 13, 1883	August 14, 1884	1884.
Ipswich	January 27, 1884	April, 1894	February 3, 1884.
Parkston	August 10, 1884	January 15, 1893	January 15, 1893.
Pierre	October 12, 1884	June 16, 1895	October, 1884.
Madison (German)	May 1, 1885	November 21, 1886	May 3, 1885.
Elkton	July 2, 1885	November 29, 1885	July 2, 1885.
Pukwana (Scandinavian)	July 25, 1885	March 11, 1893	1889.
Emery (German)	February 24, 1886	June 21, 1891	1884.
Gettysburg	March 14, 1886	November 18, 1888	1888.
Plankinton	May 9, 1886		May 9, 1886.
Eureka (German)	June 16, 1886	October 10, 1889	
Dell Rapids (Scandinavian)	June 7, 1882 November 2, 1886	November 5, 1880 November 29, 1888	1887.
Bryant	May 15, 1887	September 1, 1889	May 8, 1898.
Spink Co. (Scandinavian)	July 10, 1887		April 4, 1888.
White Rock	August 21, 1887	November 28, 1888	April, 1896.
Troy	October 27, 1887		May, 1893.
Orleans (Scandinavian)	April 8, 1888		November 28, 1889.

Church.	Organized.	Dedicated.	Sunday School Organized.
Faulkton	April 27, 1888 May 14, 1896		April, 1888. May, 1896.
Pierpont	May 15, 1888	July 28, 1889	April 27, 1889.
Hecla	June, 1888		
Bradley	September 8, 1888	September 12, 1897.	June, 1893.
Lake Norden (Scandinavian)	September 17, 1888		April 6, 1890.
Bushnell	September 21, 1888		
Deadwood	October 31, 1888	September 6, 1891	November 25, 1888.
Spring Valley (Scandinav'n)	November 11, 1888	March 27, 1892	March 29, 1890.
Bruce	January 4, 1889		
Gem	March 24, 1889		
Rapid City	June 16, 1889	March 15, 1891	July 21, 1889.
Miner Co. (Scandinavian)	June 16, 1889	November 21, 1897	June 13, 1889.
Delmont	June 19, 1889		June 24, 1898.
Hetland	June 27, 1889		June, 1889.
Onida	July 12, 1889	October 26, 1884	
Huron (Scandinavian)	December 19, 1889		April 1, 1890.
Beresford	April 8, 1890	September 20, 1891	1891.
Washington	June 26, 1890		
Hot Springs	August 27, 1890	August 28, 1892	April 20, 1890.
Custer City	August 29, 1890	September 11, 1892	June 10, 1890.
Hill City	September 1, 1890		November 1, 1892.
Salem (German)	December 4, 1890	September 10, 1893	1880.
Avon (German)	December 15, 1890	November 22, 1891	1885.
Woonsocket	April 26, 1891		July 16, 1893.
Lead City	September 3, 1891	February 2, 1896	1892.
Zion (Clear Lake)	October 20, 1891	October 16, 1892	October 9, 1892.
Lake Preston	March 22, 1892		
Clark	March 27, 1892	March 13, 1893	August, 1892.
Highland	May 8, 1892		April, 1888.
Chancellor (German)	July 15, 1892	December 23, 1894	1889.
Yankton & Scotland (German)	November 22, 1892	May 21, 1893	
Turkey Valley (Scand.)	February 8, 1893	October 21, 1894	January 1, 1892.
Oelrich	March 5, 1893		August 14, 1893.
Beaver Basin	March 26, 1893		March 26, 1893.
Parkston (German)	January 13, 1894		February 21, 1894.
Warner	January 28, 1894		February, 1894.
Verdon	February 22, 1894		February 17, 1895.
Blendon	March 10, 1894		April, 1894.
Vernon	May 26, 1894		
Conde	June 14, 1894	1899	June 21, 1894.
Fairfax (German)	June 30, 1894		March 25, 1895.
Rose	March 17, 1895		April, 1896.
Effington	November 9, 1895		
Napier (German)	November 14, 1896	June 9, 1897	August 10, 1895.
Windom	May 16, 1897		March, 1895.
Vernon (Scandinavian)	June 19, 1897		July 15, 1897.
Hayti	September 22, 1897		
Mound City (German)	December 29, 1897		June, 1898.
Summit (Scandinavian)	March 15, 1898	March 5, 1899	February 27, 1898.
Choteau Creek	October 9, 1899		
Millville	October 23, 1898		December 25, 1898.
White	January 22, 1899		

Reference has been made elsewhere to the fact that on account of the uncertain future of early settlements in a new country, the drifting of population from one locality to another, the changes in location occasioned by the building of railroad lines, mistakes in organization, or adverse internal and local conditions, a good many churches organized, especially during the first and second decades, are no longer in existence. The following churches are now extinct:

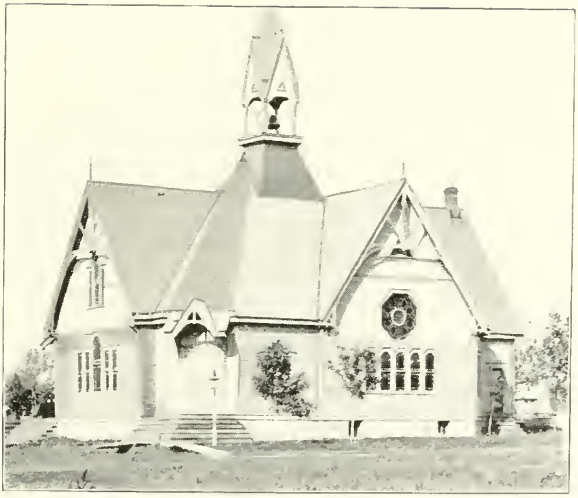
Yankton, February 3, 1867.
Gayville, June 7, 1873.
Sunnyside, September 15, 1877.
Oakwood, June 2, 1878.
Fountain, June 4, 1878.
Big Stone, November 17, 1881.
Ordway, July —, 1881.
Redfield, March 29, 1882.
Alexandria, November —, 1882.
Columbia, April —, 1882.
Castlewood, May 6, 1883.
Silver Lake, July 14, 1883.
Blunt, November —, 1883.
Howard, December 23, 1883.
Sand Creek, August 1, 1883.
Beulah (Alpena), November 27, 1884.
Vilas, July —, 1884.
Afton (Carthage), February 20, 1885.
Webster, March 1, 1885.
Groton, March 12, 1885; May 26, 1885.
Beaver, March 16, 1885.
Clear Lake, March 25, 1885.
Myron, June 6, 1885.
Marvin, October 7, 1884.
Andover, June —, 1885.
Dayton, October —, 1885.
White Lake, May 1, 1886.
Garfield, July —, 1886.
Warner (German), July 20, 1886.
Bijou Hills, September —, 1886.
Miller, October 27, 1887.
Wessington Springs, April —, 1887.
St. Lawrence, July 14, 1889.
Beulah (Sioux Falls), June 28, 1891.
Salem, May 12, 1893.
Huffton, July 11, 1894.

Only six of these thirty-six organizations had houses of worship. The buildings at Yankton and West Sioux Falls (Beulah church), are in possession of the American Baptist Home Mission Society. When the church at Vilas became extinct, the house of worship there was sold to the Congregationalists. When the state capitol was located at Pierre, the members of the church at Blunt removed to Pierre, and their house of worship was removed to Onida. The Myron church was a little country organization in Faulk county, which passed out of existence on the death of their

first and only leader, Deacon Purdy. Their chapel, which was a sod house, soon fell into decay. The feeble organizations at Alexandria and Columbia died under the weight of heavy indebtedness, occasioned by building too expensive houses of worship.

Future Baptists, who may have an opportunity to look over the early files of associational minutes, during territorial times, will see some unfamiliar names of churches and localities. Most of the churches alluded to still exist, but under different names. Reference has been made elsewhere to the change of location and name of many early villages, caused by establishing stations a few miles distant, when railroad lines were built, in the early days of the territory. For this reason Dakota City became Parkston; Huston was changed to Armour; Freedom, afterwards Dover, was changed to Spencer; Spring Lake to Oldham; Finlay to Parker; Swan Lake, afterwards Bethel, was removed to Hurley; Fountain passed out of existence with the birth of Brookings; Arlington was first called Nordland, and later Denver. The Akron church had a series of names, including LeRoy and Portlandville. The church at Madison was originally known as the Union Baptist church of Lake county. The name of the church organized at Lodi in 1871, was changed to Bloomingdale in 1878, and to Spirit Mound in 1895. This shifting of locations and changing of names was a part of the experience of former days and has not been necessary in later years.

The following table has been carefully prepared for the purpose of showing the location of Baptist churches by counties, giving also the number of members in each church, and the name of the association to which it belongs. The names of churches located at county seats are printed in small capitals.



FIRST BAPTIST CHURCH, MADISON.

CHURCH ORGANIZED OCTOBER 26, 1878.

FIRST HOUSE OF WORSHIP DEDICATED NOVEMBER 27, 1881.

PRESENT HOUSE OF WORSHIP DEDICATED DECEMBER 22, 1889.

LOCATION OF BAPTIST CHURCHES BY COUNTIES.

Counties.	Churches.	Members.	Association.
Aurora	Plankinton	7	Sioux Falls.
Beadle	Huron	118	Central.
	Huron	11	Scandinavian.
Bon Homme	Avon	64	German.
	Emanuel's Creek	115	German.
Brookings	Brookings	93	Northeastern.
	Brookings	18	Scandinavian.
	Bruce	4	Northeastern.
	Bushnell	20	Northeastern.
	Elkton	32	Northeastern.
	White	14	Northeastern.
Brown	Aberdeen	121	Northwestern.
	Gem	6	Northwestern.
	Hecla	10	Northwestern.
	Highland	14	Northwestern.
	Verdon	18	Northwestern.
	Warner	23	Northwestern.
Brule	Chamberlain	15	Sioux Falls.
	Pukwana	16	Scandinavian.
Buffalo			
Butte			
Campbell	Mound City	125	German.
Charles Mix	Choteau Creek	15	German.
Clark	Clark	16	Northeastern.
	Bradley	66	Northeastern.
Clay	Vermillion	366	Southern Dakota.
	Bloomingdale	72	Scandinavian.
	Lodi	35	Scandinavian.
	Spirit Mound	40	Southern Dakota.
Codington	Watertown	110	Northeastern.
Custer	Custer City	40	Black Hills.
	Beaver Basin	5	Black Hills.
	Millville	10	Black Hills.
Davison	Mitchell	129	Sioux Falls.
	Blendon	27	Sioux Falls.
Day	Pierpont	85	Northwestern.
Deuel	Goodwin	20	Northeastern.
Douglas	Armour	56	Southern Dakota.
	Delmont	18	Southern Dakota.
Edmunds	Ipswich	63	Northwestern.
Fall River	Hot Springs	75	Black Hills.
	Oelrichs	7	Black Hills.
Faulk	Faulkton	14	Northwestern.
	Orleans	21	Scandinavian.
Grant	Big Stone City	47	German.
	Strandburg	32	Scandinavian.
	Troy	7	Northeastern.
Gregory	Fairfax	25	German.
Hamlin	Bryant	55	Central.
	Estelline	8	Northeastern.
	Hayti	13	Central.
	Lake Norden	26	Scandinavian.
Hand			
Hanson	Emery	72	German.
Hughes	Pierre	93	Central.
Hutchinson	Parkston	12	Southern Dakota.
	Parkston	137	German.
	Plum Creek	170	German.
Hyde			
Jerauld			

LOCATION OF BAPTIST CHURCHES BY COUNTIES.—(Continued.)

Counties.	Churches.	Members.	Association.
Kingsbury	De Smet	43	Central.
	Arlington	36	Central.
	Hetland	11	Central.
	Lake Preston	4	Central.
	Oldham	43	Central.
Lake	Madison	181	Sioux Falls.
	Madison	244	German.
Lawrence	Deadwood	118	Black Hills.
	Lead City	52	Black Hills.
Lincoln	Canton	58	Southern Dakota.
	Chancellor	42	German.
	Lincoln	25	Southern Dakota.
Lyman			
Marshall			
McCook	Salem	30	German.
	Montrose	55	Sioux Falls.
	Spencer	27	Sioux Falls.
McPherson	Eureka	155	German.
	Washington	7	Northwestern.
Meade			
Miner	Berton	37	Scandinavian.
	Sun Prairie	69	Scandinavian.
Minnehaha	Sioux Falls	210	Sioux Falls.
	Sioux Falls	57	Scandinavian.
	Dell Rapids	70	Sioux Falls.
	Dell Rapids	94	Scandinavian.
	Zion (Clear Lake)	50	Sioux Falls.
Moody	Flandreau	12	Sioux Falls.
	Egan	29	Sioux Falls.
Pennington	Rapid City	81	Black Hills.
Potter	Gettysburg	10	Northwestern.
Roberts	Effington	10	Northeastern.
	White Rock	7	Northeastern.
	Vernon	5	Northeastern.
	Vernon	23	Scandinavian.
	Windom	14	Northeastern.
	Summit	44	Scandinavian.
Sanborn	Woonsocket	22	Sioux Falls.
Spink	Conde	18	Northwestern.
	Rose	20	Northwestern.
	Spink County	39	Scandinavian.
Stanley			
Sully	Onida	31	Central.
Turner	Parker	156	Southern Dakota.
	Centerville	75	Southern Dakota.
	Daneville	88	Scandinavian.
	Hurley	48	Southern Dakota.
	Spring Valley	10	Scandinavian.
Union	Beresford	15	Southern Dakota.
	Big Springs	193	Scandinavian.
	Elk Point	74	Southern Dakota.
Walworth			
Yankton	Yankton	18	German.
	Turkey Valley	33	Scandinavian.
Iowa	Akron	153	Southern Dakota.
Nebraska	Napier	30	German.

Totals—Counties, 53. Churches, 106. Members, 5,835. Associations, 8.

The following summary has been compiled from the foregoing table, with four additional columns, giving the ratio of members to population in each county, the number of houses of worship and parsonages in each county, the seating capacity of the former, and the total reported valuation of church property.

SUMMARY OF MEMBERSHIP AND CHURCH PROPERTY BY COUNTIES.

Counties.	Population, State Census 1895.	No. Churches.	No. Members.	Ratio of Membership to Population.	Parsonages.	Houses of Worship.	Seating Capacity.	Valuation of Church Property.
Aurora	3854	1	7	1 to 550	----	----	----------	----------
Beadle	7786	2	129	1 to 60	1	1	200	$2600 00
Bon Homme	9612	2	179	1 to 54	1	4	550	4200 00
Brookings	10840	6	181	1 to 60	2	3	575	13600 00
Brown	14036	6	192	1 to 73	----	1	300	4580 00
Brule	5435	2	31	1 to 151	----	----	75	600 00
Buffalo	714	----	----	----------	----	----	----------	----------
Butte	1575	----	----	----------	----	----	----------	----------
Campbell	4303	1	125	1 to 340	1	1	--------	2000 00
Charles Mix	3089	1	15	1 to 246	----	1	--------	800 00
Clark	6060	2	82	1 to 73	----	2	475	4550 00
Clay	8251	4	513	1 to 16	2	4	1000	20000 00
Codington	7096	1	110	1 to 65	----	1	300	4800 00
Custer	3320	3	55	1 to 58	----	1	150	2500 00
Davison	5934	2	156	1 to 38	1	1	300	7500 00
Day	10561	1	85	1 to 124	----	1	150	1500 00
Deuel	5316	1	29	1 to 190	----	1	200	1400 00
Douglas	4758	2	74	1 to 61	1	1	150	2700 00
Edmunds	3704	1	65	1 to 57	----	1	150	2500 00
Fall River	4168	2	82	1 to 50	----	1	200	5150 00
Faulk	3365	2	35	1 to 96	----	----	----------	----------
Grant	7682	3	86	1 to 89	----	1	200	2000 00
Gregory	1042	1	25	1 to 260	----	1	--------	800 00
Hamlin	5225	4	102	1 to 51	----	2	330	2500 00
Hand	4657	----	----	----------	----	----	----------	----------
Hanson	4666	1	72	1 to 64	----	1	150	2000 00
Hughes	3180	1	93	1 to 34	----	1	200	5000 00
Hutchinson	11543	3	319	1 to 36	1	3	650	6600 00
Hyde	1338	----	----	----------	----	----	----------	----------
Jerauld	2779	----	----	----------	----	----	----------	----------
Kingsbury	8374	5	137	1 to 61	----	3	600	5500 00
Lake	7080	2	425	1 to 13	2	2	650	9000 00
Lawrence	14345	2	170	1 to 84	----	2	350	11000 00
Lincoln	10884	3	126	1 to 86	----	2	450	4500 00
Lyman	804	----	----	----------	----	----	----------	----------
Marshall	4503	----	----	----------	----	----	----------	----------
McCook	7206	3	85	1 to 85	1	3	575	4500 00
McPherson	6288	2	162	1 to 39	1	3	175	3000 00
Meade	3552	----	----	----------	----	----	----------	----------
Carried forward	230071	72	4347	----------	14	49	9125	137980 00

SUMMARY OF MEMBERSHIP AND CHURCH PROPERTY BY COUNTIES.—(Continued.)

Counties.	Population, State Census 1895.	No. of Churches.	No. Members.	Ratio of Membership to Population.	Parsonages.	Houses of Worship.	Seating Capacity.	Valuation of Church Property.
Brought forward	230071	72	4347		14	49	9125	$137980 00
Miner	5015	2	106	1 to 47		2	150	1400 00
Minnehaha	20468	5	481	1 to 43		6	1200	28000 00
Moody	6448	2	41	1 to 157		1	150	1200 00
Pennington	5163	1	81	1 to 64		1	175	5000 00
Potter	2464	1	10	1 to 246		1	250	2500 00
Roberts	7509	6	103	1 to 73		2	400	1600 00
Sanborn	4326	1	22	1 to 292				
Spink	8064	3	77	1 to 116		1	200	1200 09
Stanley	511							
Sully	1641	1	31	1 to 53		1	200	2700 00
Turner	11837	5	386	1 to 30		5	1150	10850 00
Union	10515	3	283	1 to 37	2	4	900	7800 00
Walworth	2480							
Yankton	11305	2	51	1 to 221		2	475	4500 00
Akron, Ia		1	153		1	1	200	3800 00
Napier, Neb		1	35			1	175	800 00
Seventeen Unorganized Counties West of Missouri River	3354							
Total—70	330975	106	5835	1 to 56	18	77	14445	$206230 00

From the foregoing tables it is ascertained that 106 Baptist churches are now in existence in South Dakota, with 5,835 members. These churches have seventy-seven houses of worship, with a seating capacity of 14,445. There are eighteen parsonages. The total reported valuation of church property is $206,230.00. According to the state census report of 1895 the population of the state was 330,975. The ratio of Baptists to the total population is one to fifty-six. The ratio of American Baptists to the native born population is one to sixty-eight. The ratio of Scandinavian and German Baptists to the foreign born population is one to thirty-eight. The ratio of the Scandinavian and German Baptists to the population of foreign birth and foreign parentage is one to seventy-three.

South Dakota is divided into seventy counties. Seventeen of these counties, all of them west of the Missouri river, are unorganized, most of them being included in the Sioux Indian reservations. The total population of these seventeen unorganized counties, not including Indians, is 3,350. These are mainly ranchmen, engaged in raising cattle and sheep. Of the forty-three organized counties, all are east of the Missouri river except Butte, Custer, Fall River, Gregory, Lawrence, Lyman, Meade, Pennington and Stanley. Six of these counties, Lawrence, Meade, Butte, Pennington, Custer and Fall River, include the Black Hills. The Baptist churches in the Black Hills are located in Lawrence, Pennington, Custer and Fall River counties.

With the exception of the Black Hills, nearly all of the settled portion of the state is east of the Missouri river. This includes thirty-eight counties. Many of these counties are very large, containing from thirty to forty townships. There are Baptist churches in all of these counties except Buffalo, Hand, Hyde, Jerauld, Marshall and Walworth. Churches formerly existed in Hyde and Jerauld counties, but they became extinct. There is only one Baptist church in each of the following eleven counties: Campbell, Charles Mix, Codington, Day, Deuel, Edmunds, Hanson, Hughes, Potter, Sanborn, and Sully. The following nine counties have one or more Baptist churches, but none at the county seat: Bon Homme, Charles Mix, Day, Deuel, Grant, Hamlin, Hanson, Miner and Spink. In twenty-seven of these counties Baptists are represented by a church at the county seat: Aurora, Beadle, Brookings, Brown, Brule, Campbell, Clark, Clay, Codington, Davison, Douglas, Edmunds, Faulk, Hughes, Kingsbury, Lake, Lincoln, McCook, McPherson, Minnehaha,

Moody, Potter. Sanborn, Sully, Turner, Union, and Yankton; also in Gregory county, and in Custer, Fall River, Lawrence and Pennington counties in the Black Hills.

Sunday school statistics are seldom reported fully and accurately. The following statistical table has been carefully compiled from all available sources, but it does not represent all that has been done. For several of the early years no report from the Sunday schools were presented at the annual meetings of the association. It is only within the last ten years that reasonably full statistics have been furnished:

SUNDAY SCHOOL STATISTICS.

FROM 1867 TO 1898.

YEAR.	No. Schools.	Officers and Teachers.	Scholars.	Total.	Baptized.	Benevolence.	Expenses.	Total.
1867								
1868								
1869								
1870								
1871	4							
1872	5							
1873	8							
1874	9	59	332	391			$126 25	$126 25
1875	9	50	394	449	6		128 21	128 21
1876	9	53	364	417	8		143 48	143 48
1877	13	65	558	623		$101 74	149 45	251 19
1878	17	59	526	585		152 69	132 59	285 28
1879	19	45	694	739			117 55	117 55
1880	16	118	1057	1230			253 57	253 57
1881	22	107	770	877			253 37	253 37
1882	30	162	1039	1201			350 86	350 86
1883	32	131	938	1069			467 78	467 78
1884	29	237	1422	1659			500 88	500 88
1885	28	232	1512	1744	16		668 06	668 06
1886	36	240	1530	1770			703 39	703 39
1887	58	594	4028	4624			1160 98	1160 98
1888	63	504	3528	4032			1279 10	1279 10
1889	64	557	3865	4422		237 28	1237 68	1474 96
1890	71	528	3773	4301		271 20	1092 55	1363 75
1891	87	603	4604	5207	130	272 54	2253 55	2526 09
1892	87	497	4158	4655	134	221 83	1724 66	1946 49
1893	98	712	4911	5623	181	623 40	1927 91	2551 31
1894	99	726	4946	5672	232	481 96	2315 01	2796 97
1895	88	728	5152	5880	232	298 14	1924 84	2222 98
1896	98	735	5496	6231	165	282 64	2276 39	2559 03
1897	85	658	5143	5801	105	173 12	2152 15	2325 27
1898	86	732	5598	6330	179	176 20	2327 16	2503 36
Total					1408	$3298 74	$25676 42	$28971 56

In compiling the following table of contributions for benevolence and expenses since the beginning of our history in South Dakota, numerous omissions and defects were found in the early records. During the first decade, and longer, sufficient care was not taken to collect and report the statistics of the churches. The whole amount reported as raised by the churches for benevolence and expenses is $570,356.86. Of this amount, $73,854.60 was for benevolence. The full amount of contributions for benevolence was undoubtedly much larger. The thoughtlessness of many

churches in electing their officers, and the indifference and carelessness of many of these officers in keeping their records and making reports, are mainly responsible for the inability to make a full and complete showing of what has been done.

REPORTED BENEVOLENCE AND EXPENSES.

1867-1898.

Year.	No. Churches.	No. Members.	State Missions.	Home Missions.	Foreign Missions.	Publication Society.	Christian Education.	Other Objects.	Expenses.	Total.
1867	1	----	----------	----------	----------	----------	----------	----------	----------	----------
1868	2	----	----------	----------	----------	----------	----------	----------	----------	----------
1869	3	----	----------	----------	----------	----------	----------	----------	----------	----------
1870	3	----	----------	----------	----------	----------	----------	----------	----------	----------
1871	7	----	----------	----------	----------	----------	----------	----------	----------	----------
1872	12	157	----------	$44 00	----------	----------	----------	----------	$2250 00	$2294 00
1873	13	273	----------	49 16	----------	----------	----------	----------	29 00	78 86
1874	14	377	----------	213 52	$12 00	----------	----------	----------	2385 60	2610 52
1875	15	427	----------	26 35	10 00	----------	----------	----------	1702 75	1739 10
1876	14	459	----------	92 82	5 00	----------	$8 00	----------	1917 52	2023 34
1877	14	486	----------	85 55	----------	----------	----------	$146 74	1267 00	1499 29
1878	18	600	----------	49 90	----------	$3 00	3 10	147 93	2271 62	2475 61
1879	19	715	----------	12 14	16 00	----------	----------	0 85	1218 70	1256 69
1880	21	731	----------	89 40	96 14	18 45	----------	18 41	4274 50	4496 96
1881	22	679	----------	175 34	67 79	17 35	----------	----------	3497 62	3758 10
1882	31	932	$5 29	67 37	36 38	16 43	20 00	73 29	10476 46	10695 54
1883	36	1105	----------	445 20	164 20	57 75	26 54	111 00	19877 98	20682 70
1884	38	1308	3 44	269 10	86 00	52 56	7 00	536 68	23388 90	24343 68
1885	44	1495	13 45	435 55	132 85	86 42	357 67	1174 84	18077 89	20278 67
1886	55	1776	5 76	353 73	123 47	101 91	56 33	2010 67	18154 44	20806 51
1887	64	2803	----------	897 65	391 37	147 55	278 98	461 73	20277 59	22424 87
1888	69	3186	----------	1009 80	348 43	145 21	1220 03	676 65	24123 51	27523 63
1889	83	3786	----------	1049 99	445 57	197 03	2264 94	2353 02	23802 37	30109 92
1890	85	3853	----------	965 20	396 59	160 59	239 75	384 94	37608 72	39755 79
1891	93	3972	----------	1484 42	729 10	219 01	262 37	2360 31	29302 17	34448 44
1892	96	4171	----------	1678 41	1172 37	184 48	539 95	1739 52	36668 51	41983 29
1893	99	4473	----------	1592 49	2323 17	340 87	826 32	4200 90	42216 35	51500 10
1894	103	5009	----------	1398 22	1457 27	285 63	1851 71	3416 24	36973 59	45382 66
1895	104	5463	650 34	971 60	1004 45	159 91	742 32	1439 07	36965 30	41092 99
1896	103	5645	1567 82	697 38	1408 24	208 60	656 41	1072 99	31289 77	36901 21
1897	104	5703	2007 28	689 40	1258 44	175 29	391 15	1321 43	31894 68	37737 67
1898	105	5835	1846 06	731 95	1536 05	257 17	997 97	1305 20	33935 32	40009 72
			$6071 50	$15972 81	$13250 94	$2835 41	$10752 54	$24941 46	$496502 26	$570356 86

Adding the total of the amounts raised for benevolence and expenses by the Sunday schools to the table of contributions from the churches, we have the following result:

BENEVOLENCE.

Churches	$ 73,854 60	
Sunday schools	3,298 74	
Total		$ 77,153 34

EXPENSES.

Churches	$496,502 26	
Sunday schools	25,676 42	
Total		$522,178 68
Grand total for benevolence and expenses		$599,332 02

In the table of reported benevolence and expenses from the churches it will be observed that the column headed state missions is practically a blank until 1894. Until a few years ago all contributions, not intended for foreign missions and other objects, were designated for home missions. Since 1895 changes have been made in the blank forms for annual reports to the associations, and annual offerings are made for the use of the state convention in the prosecution of missionary work within the state, under the existing plan of co-operation between the South Dakota Baptist Convention and the American Baptist Home Mission Society.

The two states of South Dakota and North Dakota are separate and distinct in their missionary operations, but the long-continued relationship of their citizens together during the existence of Dakota Territory created a mutual interest in each other's welfare. The first Baptist church in North Dakota was organized at Fargo, January 27, 1879. The beginning of active missionary work dates from the appointment of Rev. G. W. Huntley as general missionary, June 1, 1881. His field of operations was at first mainly along the line of the

Northern Pacific railroad, and extended from Minnesota into Montana. Ten churches were organized in 1881, and these were formed into the first association, which met at Grand Forks, November 5, 1881. The first recorded baptism in North Dakota, was that of Mrs. J. D. Burgar, at Grafton, June 24, 1882. Mr. Huntley was a faithful and successful leader in missionary work. He served until June, 1892. His successor, Rev. C. H. Holden, served until July 1, 1894, when Rev. W. L. Van Horn was appointed and continued in the work until 1898. The latest statistics give the following items of information concerning North Dakota Baptists: Churches sixty, including thirty-seven American, seventeen Scandinavian, and eight German; number of members, 2,630. There are forty-three houses of worship, and ten parsonages. Total valuation of church property, $78,000.00.

In this volume the author has attempted to record the history of Baptist missionary work from its beginning in South Dakota, and the later progress and growth of the denomination. Only the pioneers in an effort to establish a new and better condition of things, can know the hardships and sacrifices involved in such a movement. From the earliest settlements, harassed by Indian depredations, to the later years of peace and safety from hostile foes, many have had a large experience in enduring the privations and sufferings of pioneer life. To carefully lay the foundations of a new state, and to wisely shape its character and destiny, and thus promote the welfare of generations yet to come, involves a great responsibility. To have a part in such an undertaking is a great honor. That the framers and builders of South Dakota wrought faithfully and successfully has been clearly shown.

In this foundational work Baptists labored from the beginning, and have ever since borne a large and conspicuous part. They were more than Baptists. They were busy toilers in constructing the frame work and perfecting the development of a new state, midway between the oceans, on whose broad prairies might be established homes, the abodes of peace and happiness, and schools, the aids to intelligence and culture, and churches, the helpers to piety, and devotion, and loyalty to God.

To those who wrought in these formative years all honor is due. While special mention has been made of the pioneer missionary and the pastor, they had faithful co-workers in the multitude of consecrated and earnest laymen in the churches. The leaders in these early religious movements showed remarkable fidelity and zeal, and persevered in the face of many difficulties. But much of the success achieved was due to the earnest devotion and self-sacrificing spirit of many of the wives of missionary pastors. The services that they rendered, though less conspicuous, were none the less worthy of commendation. Their patient endurance of hardships and trials, and their fidelity in bearing quietly the burdens incident to their position, entitle them to an honored place among the builders of a new civilization in the great northwest. It was the work of such co-laborers, the missionary pastor, and his faithful ally in the home, and the loyal helper in the church, that made the Baptist history of South Dakota.

APPENDIX.

Many of the facts mentioned in this volume are familiar to those who have borne a part in the founding of a new state, and the establishment of a new civilization in the northwest. But one of the objects contemplated in the preparation of this historical record has been to furnish information to those who shall come after us. This summary of what has been done, and the results accomplished, has been carefully collected from a multitude of sources, while they are still available, as a matter of interest to those who are now living, and also that we may "tell it to the generation following."

Future readers of the Baptist history of South Dakota may desire to have some basis of comparison to enable them to estimate the growth and progress of the denomination, from the present time onward to their own point of vision. For this reason, in addition to the statistical tables given in preceding chapters, the following tables of anniversaries of the associations and of the state convention, are here published. The list embraces all of the associations that have existed, representing all nationalities. It includes the Sioux Valley and the James River associations, which were voluntarily disbanded in 1893, and out of which, with the addition of a number of new churches, were formed four new organizations, known as the Sioux Falls, Central, Northeastern and Northwestern associations:

ANNIVERSARIES OF ASSOCIATIONS.

SOUTHERN DAKOTA ASSOCIATION.

Year.	Place.	Moderator.	Clerk.	Treasurer.	Preacher.	Churches.	Baptized.	Membership.
1872	Vermillion	G. W. Freeman	M. J. Lewis	M. D. Weston	G. W. Freeman	9	36	157
1873	Leroy	G. W. Freeman	J. J. McIntire	M. D. Weston	E. H. Hurlbutt	13	36	237
1874	Elk Point	G. W. Freeman	T. H. Judson	M. D. Weston	J. J. McIntire	14	42	377
1875	Swan Lake	V. B. Conklin	A. W. Hilton	L. Congleton	V. B. Conklin	15	34	427
1876	Yankton	V. B. Conklin	A. W. Hilton	L. Congleton	J. P. Coffman	14	34	469
1877	Sioux Falls	J. P. Coffman	A. W. Hilton	J. Tremaine	J. J. McIntire	14	27	486
1878	Dell Rapids	G. W. Freeman	E. H. Hurlbutt	J. Tremaine	A. W. Hilton	18	80	600
1879	Finlay	E. H. Hurlbutt	E. J. Brownson	M. T. Hogaboom	Walter Ross	19	31	715
1880	Elk Point	A. W. Hilton	E. J. Brownson	M. T. Hogaboom	V. B. Conklin	21	48	731
1881	Dell Rapids	T. H. Judson	G. W. Freeman	Peter Morse	T. H. Judson	22	22	679
1882	Vermillion	L. M. Newell	T. H. Jones	J. Tremaine	E. H. Hurlbutt	15	19	601
1883	Akron	G. J. Travis	E. B. Meredith	J. Tremaine	S. J. Winegar	17	42	797
1884	Parker	Joseph Rowley	C. G. Cressey	B. Morse	E. B. Meredith	18	51	763
1885	Centerville	Joseph Rowley	E. B. Meredith	S. A. Ufford	Joseph Rowley	21	95	943
1886	Mitchell	J. P. Coffman	C. G. Cressey	J. Tremaine	M. Barker	23	102	1071
1887	Sioux Falls	E. B. Meredith	F. H. Newton	J. Tremaine	G. W. Freeman	20	69	1008
1888	Canton	J. P. Coffman	C. N. Patterson	J. M. Zeller	E. N. Harris	20	53	1004
1889	Armour	S. J. Winegar	C. N. Patterson	F. H. Newton	F. H. Newton	21	70	1065
1890	Elk Point	B. Morse	C. N. Patterson	C. F. Horton	A. K. Fuller, D. D.	22	33	1038
1891	Montrose	M. Butterfield	G. R. Bisby	F. H. Newton	V. B. Conklin	20	74	1038
1892	Hurley	E. B. Meredith	R. N. Van Doren	M. Butterfield	R. N. Van Doren	23	76	1108
1893	Mitchell	G. W. Freeman	R. N. Van Doren	I. H. Newby	G. W. Swift	23	82	1112
1894	Akron	Walter Ross	R. N. Van Doren	I. H. Newby	Thos. Irvine	12	82	798
1895	Parkston	J. Edminster	R. N. Van Doren	Mrs. H. Lally	J. W. Neyman	12	132	869
1896	Centerville	A. R. Button	R. N. Van Doren	I. H. Newby	A. R. Button	13	103	1013
1897	Vermillion	A. R. Button	R. N. Van Doren	I. H. Newby	J. Edminster	13	52	1012
1898	Armour	I. H. Newby	A. G. Hislop	A. G. Hislop	T. M. Coffey	13	106	1038

☞Leroy, afterwards called Portlandville, now Akron. 1875—Swan Lake, now Hurley. 1869—Finlay, now Parker. 1882—Sioux Valley Association organized. 1887—Scandinavian churches report separately through their own organization. 1894—Several churches withdraw to become members of recently organized Associations.

ANNIVERSARIES OF ASSOCIATIONS.—(Continued.)

GERMAN ASSOCIATION.

Year.	Place.	Moderator.	Clerk.	Treasurer.	Preacher.	Churches.	Baptized.	Membership.
1887	Plum Creek	W. H. Mueller	B. Matzke	H. G. Mueller	Prof. Gubelman	8	25	382
1888	Emery	W. H. Mueller	B. Matzke	H. G. Mueller	J. Staub	8	84	594
1889	Big Stone City	W. H. Mueller	B. Matzke	H. G. Mueller	B. Matzke	7	62	628
1890	Lisbon	W. H. Mueller	B. Matzke	H. G. Mueller	W. H. Mueller	7	29	622
1891	Emery	W. H. Mueller	B. Matzke	H. G. Mueller	L. Weisle	9	80	728
1892	Berlin	W. H. Mueller	L. Weisle	H. G. Mueller	C. Regier	11	80	800
1893	Madison	W. H. Mueller	T. J. Schaeffer	H. G. Mueller	Aug. Liebig	11	74	936
1894	Salem	W. H. Mueller	T. J. Schaeffer	H. G. Mueller	J. Marks	12	96	1002
1895	Scotland	Wm. Paul	A. L. Tilgner	H. G. Mueller	O. Olthoff	12	263	1241
1896	Eureka	Wm. Paul	A. L. Tilgner	H. G. Mueller	L. Gerhardt	12	118	1203
1897	Chancellor	Aug. Liebig	C. Regier	H. G. Mueller	Aug. Liebig	13	52	1283
1898	Tyndall	A. L. Tilgner	C. Regier	Aug. Kludt	O. Olthoff	14	83	1280

SIOUX VALLEY ASSOCIATION.

1882	Brookings	Walter Ross	F. H. Newton		Thomas Ure	15	15	275
1883	Huron	G. S. Clevenger	F. H. Newton	P. Morse	S. G. Adams	19	32	398
1884	Dell Rapids	A. S. Orcutt	G. W. Lincoln	P. Morse	G. S. Clevenger	20	55	545
1885	Brookings	E. T. Cressey	C. R. Wescott	P. Morse	Walter Ross	19	45	571
1886	Watertown	S. G. Adams	E. T. Cressey	A. P. Preble	J. W. Davis	13	64	543
1887	De Smet	O. E. Brown	J. L. Pratt	A Thomas	G. H. Parker	15	75	647
1888	Dell Rapids	A. Thomas	J. L. Pratt	J. L. Pratt	G. S. Clevenger	16	69	719
1889	Madison	J. E. Fargo	J. L. Pratt	Geo. Morehouse	C. H. McKee	19	189	941
1890	Brookings	J. P. Coffman	Mattie Cressey	Mattie Cressey	J. P. Coffman	20	111	992
1891	Huron	T. M. Shanafelt, D. D.	J. F. Ames	J. F. Ames	B. H. Brasted	21	63	974
1892	Watertown	T. M. Shanafelt, D. D.	F. M. Horning	J. E. Fargo	J. P. Styles, D. D.	23	91	994
1893	Dell Rapids	A. C. Blackman	Chas. Poole	J. E. Fargo	A. C. Blackman	23	66	1017

Sioux Valley Association.—Organized June 9, 1882. Disbanded June 12, 1893.

JAMES RIVER ASSOCIATION.

1884	Columbia	C. H. Woods	E. M. Bliss	Wm. P. Brown	Organization	5		
1886	Aberdeen	C. C. Marston	F. M. Horning	O. M. Huestis	C. C. Marston	7		
1888	Aberdeen	E. I. McKeever	F. M. Horning	W. M. Kemp	J. S. Cox	10	36	276
1889	Ipswich	H. C. Briggs	A. H. Carman	W. E. Crouter	E. I. McKeever	11	60	368
1890	Aberdeen	Charles Carroll	Mrs. A. J. Barber	J. Sutherland	A. H. Carman	14	26	419
1891	Pierre	J. Sutherland	Charles Carroll	J. A. Johnson	Charles Carroll	14	26	381
1892	Ipswich	O. M. Heustis	D. R. Landis	Mrs. C. H. Pleasants	D. R. Landis	14	13	329
1893	Pierpout	N. C. Mallory, D. D.	D. R. Landis	C. F. Fountain	N. C. Mallory, D. D.	14	51	394

SIOUX FALLS ASSOCIATION.

1894	Sioux Falls	E. H. Teall	J. P. Coffman	B. Morse	L. D. Worth	17	161	986
1895	Blendon	J. J. McIntire	B. Morse	Geo. B. Kelsey	H. E. Norton	18	85	1017
1896	Spencer	H. H. Keith	B. Morse	F. W. Boulette	J. M. Hupp	17	62	919
1897	Montrose	J. J. McIntire	Mrs. E. T. Cressey	R. J. Odell	J. Campbell	10	18	891
1898	Dell Rapids	C. M. Cline	Mrs. E. T. Cressey	Lucille Fargo	C. W. McConnell	14	35	807

CENTRAL ASSOCIATION.

1894	Huron	T. M. Shanafelt, D. D.	C. P. Sherwood	C. H. Davis	A. C. Keene	8	39	369
1895	Pierre	T. M. Shanafelt, D. D.	Geo. H. Parker	C. H. Davis	S. D. Works	8	17	373
1896	De Smet	T. M. Shanafelt, D. D.	Geo. R. Varney	C. P. Sherwood	D. C. Smith	9	55	414
1897	Bryant	T. M. Shanafelt, D. D.	D. C. Smith	W. P. Davis	Walter Ross	9	21	397
1898	Oldham	T. M. Shanafelt, D. D.	G. H. Starring	A. C. Eastling	J. F. Blodgett	10	22	452

NORTHEASTERN ASSOCIATION.

1894	Watertown	J. L. Pratt	D. D. Bennett	M. D. Carey	D. N. Mason	12	34	390
1895	Bradley	Chas. G. Poole	J. L. Pratt	J. L. Pratt	Chas. G. Poole	12	17	362
1896	Brookings	D. N. Mason	J. L. Pratt	J. L. Pratt	Thos. Irvine	11	10	325
1897	Elkton	D. N. Mason	J. L. Pratt	Mrs. O. T. Grattan	D. N. Mason	13	9	362
1898	Watertown	D. N. Mason	J. L. Pratt	Mrs. O. T. Grattan	Thos. Irvine	13	62	423

NORTHWESTERN ASSOCIATION.

1894	Aberdeen	N. C. Mallory, D. D.	Chas. F. Fountain	Mrs. A. J. Barker	Chas. F. Fountain	14	100	419
1895	Ipswich	C. G. Cressy	Chas. F. Fountain	Mrs. A. J. Barker	N. C. Mallory, D. D.	15	69	435
1896	Pierpont	C. G. Cressy	Chas. F. Fountain	L. T. Strong	C. G. Cressey	16	31	479
1897	Aberdeen	N. C. Mallory, D. D.	Chas. F. Fountain	L. T. Strong	Chas. F. Fountain	16	18	468
1898	Verdon	F. W. Cliffe	Chas. F. Fountain	L. T. Strong	F. W. Cliffe	13	8	411

James River Association.—Organized October 10, 1884. No annual meetings were held in 1885 and 1887. Re-organized September 5, 1888. Disbanded June 29, 1893.

ANNIVERSARIES OF ASSOCIATIONS.—(Continued.)

SCANDINAVIAN ASSOCIATION.

Year.	Place.	Moderator.	Clerk.	Treasurer.	Preacher.	Churches.	Baptized.	Membership.
1874	Lodi	P. A. Ring	G. C. Jensen	J. Peterson	P. A. Ring	4	26	145
1875	Big Springs	C. Andersen	A. Jensen	C. Schandorff	C. Anderson	4	2	144
1876	Daneville	A. B. Nordberg	C. J. Nilson	C. Schandorff	P. H. Damm	4	29	158
1877	Big Springs	T. Hessed	C. J. Nilson	A. Haden	N. Tychsen	4	21	178
1878	Daneville	P. H. Dam	A. Jensen	S. N. Monk	A. B. Nordberg	4	32	181
1879	Bloomingdale	C. Sandquist	G. C. Jensen	S. N. Monk	C. Sandquist	5	11	190
1880	Daneville	N. Tychsen	C. Sandquist	C. J. Nilson	G. A. Nylen	5	31	218
1881	Big Springs	C. Silene	C. Sandquist	C. J. Nilson	A. Wahlstrom	5	1	212
1882	Bloomingdale	C. Sandquist	A. L. Jensen	J. A. Nylen	C. Sandquist	5	6	212
1883	Daneville	N. Tychsen	C. J. Johnson	J. A. Nylen	Jacob Olsen	8	25	271
1884	Big Springs	N. Tychsen	A. Jensen	J. A. Nylen	H. A. Reikenback	8	9	288
1885	Daneville	N. Tychsen	A. Jensen	C. J. Nilson	Jacob Olsen	8	9	315
1886	Sioux Falls	Jacob Olsen	L. A. Jensen	C. J. Nilson	C. J. Nilson	10	20	329
1887	Dell Rapids	N. Tychsen	L. A. Jensen	C. J. Nilson	A. B. Nordberg	11	46	428
1888	Bloomingdale	N. Tychsen	L. A. Jensen	C. J. Nilson	M. Hansen	10	29	468
1889	Big Springs	N. Tychsen	J. P. Berlin	C. J. Nilson	C. W. Finwall	14	27	518
1890	Oldham	N. Tychsen	T. O. Wold	C. J. Nilson	Andrew Johnson	16	61	576
1891	Daneville	Jacob Olsen	J. B. Sundt	N. Tychsen	J. B. Sundt	16	63	632
1892	Sioux Falls	J. B. Sundt	N. Tychsen	S. A. Norberg	N. C. Nelson	16	47	691
1893	Dell Rapids	Jacob Olsen	A. P. Palm	O. L. Hoyn	O. L. Hoyn	18	71	744
1894	Big Springs	Jacob Olsen	A. P. Palm	Lars Nelsen	N. A. Lindholm	18	75	813
1895	Daneville	Jacob Olsen	A. P. Palm	Lars Nelsen	Andrew Swartz	18	100	853
1896	Dell Rapids	Jacob Olsen	A. P. Palm	Jacob Olsen	H. M. Andersen	18	89	872
1897	Bloomingdale	Jacob Olsen	A. P. Palm	Jacob Olsen	C. Silene	18	49	896
1898	Big Springs	Jacob Olsen	A. P. Palm	Jacob Olsen	Olof Lind	19	73	897

BLACK HILLS ASSOCIATION.

1890	Rapid City	T. M. Shanafelt, D. D.	A. W. Snyder	E. H. Reeves	A. W. Snyder	6	8	137
1891	Deadwood	G. S. Clevenger	A. W. Snyder	C. H. McKee	G. S. Clevenger	7	8	161
1892	Custer City	C. H. McKee	Robert Leslie, D. D.	Robert Leslie, D. D.	Robert Leslie, D. D.	7	20	192
1893	Hot Springs	G. S. Clevenger	W. E. Wight	W. E. Wight	C. H. McKee	9	40	244
1894	Rapid City	W. A. Mason, D. D.	Robert Leslie, D. D.	E. H. Reeves	W. A. Mason, D. D.	9	15	232
1895	Deadwood	G. S. Clevenger	Robert Leslie, D. D.	Robert Leslie, D. D.	Robert Leslie, D. D.	8	51	271
1896	Lead City	F. T. Drewett	Robert Leslie, D. D.	Robert Leslie, D. D.	Miss Ida M. Sherman	7	17	330
1897	Custer City	W. E. Crouter	J. F. Catlin	T. A. B. Dexter	A. F. Houser	7	85	394
1898	Hot Springs	C. L. Kirk	A. E. Steuernagel	A. E. Steuernagel	C. L. Kirk	7	34	383

ANNIVERSARIES OF THE CONVENTION.

Year.	Place.	President.	Recording Secretary.	Corresponding Secretary.	Treasurer.	Preacher.	Associations.	Ministers.	Churches.	Baptised.	Membership.
1881	Lake Madison	Edward Ellis	J. P. Coffman		D. P. Ward	J. Edminster	1	15	22	22	679
1882	Sioux Falls	J. P. Coffman	Geo. A. Cressey	A. S. Orcutt	G. Morehouse	Addresses	2	23	31	34	846
1883	Watertown	H. H. Keith	E. M. Bliss	A. S. Orcutt	G. Morehouse	G. J. Travis	2	35	31	69	1052
1884	Mitchell	H. H. Keith	C. N. Patterson	Geo. A. Cressey	B. Morse	G. A. Cressey	2	38	42	66	1308
1885	Sioux Falls	H. H. Keith	J. W. Davis	E. B. Meredith	J. Tremaine	W. M. Haigh, DD	3	42	40	141	1561
1886	Huron	G. S. Clevenger	E. N. Harris	C. N. Patterson	Thos. Dyall	S. J. Winegar	3	47	50	190	1710
1887	Dell Rapids	M. Barker	E. English	C. N. Patterson	J. P. Coffman	G. S. Clevenger	5	60	79	235	2816
1888	Brookings	E. English	C. N. Patterson	T. M. Shanafelt, DD	G. Morehouse	C. N. Patterson	5	58	79	293	3186
1889	Mitchell	S. G. Adams	C. N. Patterson	T. M. Shanafelt, DD	O. M. Heustis	A. H. Carman	5	69	83	434	3786
1890	Vermillion	A. K. Fuller, DD	C. N. Patterson	T. M. Shanafelt, DD	D. R. Landis	A. K. Fuller, DD	6	61	84	267	3813
1891	Sioux Falls	D. R. Landis	T. M. Shanafelt, DD	T. M. Shanafelt, DD	J. E. Fargo	R. N. Van Doren	6	58	93	307	3972
1892	Parker	R. N. Van Doren	T. M. Shanafelt, DD	T. M. Shanafelt, DD	O. M. Heustis	N. C. Mallory, DD	6	59	96	332	4171
1893	Aberdeen	E. B. Meredith	T. M. Shanafelt, DD	T. M. Shanafelt, DD	M. J. Lewis	D. R. Landis	6	65	98	384	4473
1894	Madison	W. H. Stifler, DD	T. M. Shanafelt, DD	T. M. Shanafelt, DD	M. J. Lewis	A. C. Keene	8	62	105	632	5009
1895	Watertown	J. J. McIntire	T. M. Shanafelt, DD	T. M. Shanafelt, DD	M. J. Lewis	J. J. McIntire	8	64	106	729	5450
1896	Huron	N. C. Mallory, DD	T. M. Shanafelt, DD	T. M. Shanafelt, DD	O. W. Thompson	D. C. Smith	8	62	103	482	5645
1897	Sioux Falls	D. N. Mason	T. M. Shanafelt, DD	T. M. Shanafelt, DD	O. W. Thompson	S. D. Works	8	65	104	308	5735
1898	Brookings	A. R. Button	T. M. Shanafelt, DD	T. M. Shanafelt, DD	O. W. Thompson	C. M. Cline	8	64	105	423	5835

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